TRUTHS

# MANIFEST REVIVED,

(20.)

OR

A farther discovery of Mr. *Stucley* and his Churches causeless excommunication of Mrs. *Mary Allein.*

WHEREIN

The former Narrative and observations on Mr. *Stucleys* Sermon, are reprinted and his late Scandalous Pamphlet, falsly intituled (*Manifest Truth*) answered and refuted.

By TOBIE ALLEIN of *Exon.*

MATTH. 16. 2.

*They shall put you out of the Synagogues; yea the time cometh that whosoever killeth you, will think that he doth God service.*

PRO. 10. 18.

*He that hideth hatred with lying lips, and he that uttereth a Slander is a fool.*

LONDON.

Printed by R. D. for *Francis Eglesfield*, at the *Mary-Gold* in S. *Paul's* Church-yard, 1659.

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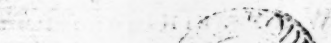
BIBLIOTHECA·BODLEIANA·

# *An Advertiſement*

## TO THE

# READER.

FOraſmuch as my Narrative was ſoone out of print, and came not to the hands of many, that deſired a ſight thereof, and many that have ſeen it may perhaps, deſire fuller ſatisfaction in the caſe, eſpecially conſidering, that my fierce Adverſary, by his new erected Pamphlet called (Manifeſt Truth) by unſufferable falſities and odious reflections repreſents us, and it, unworthy of any credit to all, deſigning thereby to vaile and vizard his and his Churches unwarrantable practice, after ſeeking and ſending unto him to condiſcend to a true ſtating of the caſe, and a fair hearing, and debate of the buſineſs by godly Miniſters and Chriſtian friends of each ſide, in order to peace; all being

rejected by him, I am (for the farther vindication of Truth, ſatisfaction of others, and reparation of our bleeding names and Reputations ſo maſſacred and torn in pieces by this Land-Leviathan) forced a ſecond time to the Preſſe, to reprint my Narrative, together with ſome few ſheets by way of reply and anſwer to his ſcurrilous Pamphlet: nothing but truth is preſented, and your patience and impartiall conſideration is deſired by Thy friend

TOBIE ALLEIN.

WE under-written Neighbours to Mr. *Toby Allein* Citizen of the City of *Exeter*, having for ſeveral years now laſt paſt had knowledge of him, Do bear Teſtimony that he is of good name and reputation, well eſteemed of, and beloved for his godly converſation, and his honeſt and juſt dealings towards men, to whoſe words credit is given, and his actions well reſented, And hath been intruſted with, and executed the publique Office of one of the Stewards or Bailiffs within the ſaid City, elected thereunto by the Major and Common Counſel of the ſame: And alwayes wel-affected to the Common-Wealth, and very active in, and as Captain, raiſed a Company for His Highneſſe ſervice.

*Iames Pearſe*, Major.
*Henry Prigge*, Sheriff. *Thomas Bampfylde* Recorder.
*Thomas Weſtlakes*, Town-clerk of the ſaid City.
*Thomas Ford* Alderman.
*Iames Marſhall.* *Simon Snow* Alderman.
*Chriſtopher Clarke*, juni. *Iames Gould* Alderman
*Bernard Bartlet.* *Ralph Herman* Alderman.

*John Pym.* *Richard Evans* Alderman.
*William Bruen* *Richard Croſsing* Alderman.
*John Aclaud* *Nicolas Broking* Alderman.
*Walter Holditch.* *Richard Sweet* Alderman.
*Thomas Taske.* *Henry Gaudy* Receiver.

*John Gupwill.*
*Edmond Star.*
*William Pynny.*
} Stewards of the City of *Exeter.*

*Edward Anthony.*
*VVilliam Pyne.*
*VVilliam Shower.*
*Henry Mills* Notary Publique.
*John Goſwell.*

# To the Reader.

Courteous Reader,

AS I never deſerved, ſo I never deſired to be in Print; But neceſsity that knows no law, hath compelled me; And that I hope may be a ſufficient excuſe for me, I am the husband of one of thoſe poor women whom Mr. Lewis Stucley and his Church in Exon; (aſmuch as in them lay) lately delivered unto Satan, and not content by that unrighteous cenſure to defame her. Mr. Thomas Mall, (aſsiſtant to the ſaid Church) hath ſince (queſtionleſſe with Mr. Stucleys conſent and privity) publiſhed the notes of the Sermon (preached upon that occaſion, and at that very time) to ſpread thoſe falſe Reports they have raiſed, as far as poſsible they can. The Senſe of this diſhonor, and Reproach upon my Wife and my ſelf in her, hath occaſioned me to make a true report of all tranſactions of theirs in and about that matter: So to vindicate my neareſt relation, and undeceive thoſe who otherwiſe are in danger of believing lies. I ſhall not trouble the Reader with Mr. Malls impertinent quotations of many learned and reverend men, becauſe what he ſaith from them, is nothing to our purpoſe. The queſtion is not what Excommunication is, or whether

*a particular Church may excommunicate, or (if it be) let the Learned dispute it. The onely question is, whether Mr.* Stucley *and his Church have walked by the rule of Christ, in the Application of that Censure to these persons; And this I deny, and say, there were no crimes proved that might argue the parties guilty, or deserving such a Censure, in the judgement of any impartial and understanding men, and their unblamable walkings before, and since, may justly challenge Mr.* Stucley, *and his Church to answer what they have done, before the Tribunal of him, who shall judge the World in righteousnesse. For this I appeal to all that shall be pleased to exercise their patience in perusing the following* Narrative *together with those short observations that I have made upon such sad passages in Mr.* Stucleys *Sermon, as have an odious reflection upon the censured parties beyond all truth and reason. I shall no longer detain the Reader, but onely desire him to consider impartially of what is here offered and judge accordingly.*

*Thine and the truths friend*

Exon. *May* 10. 1658.

TOBY ALLEIN.

# THE NARRATIVE.

ABout the year 1648. the Ordinances of Christ, being all of them administred by Mr. *Mark Downe* in his Church at *Exeter*, I, and my wife considering with our selves, that for the space of two or three years then last past, we had not partak't of the Lords Supper, and being desirous to partake thereof, we thought it our duty to endeavour to be admitted to joyn with that Church in that Ordinance, and having made our addresses, we were (after examination) admitted, and did partake in all ordinances with them.

About two years after, *Mr. Stucley* beginning to gather a Church in *Exeter* in the congregational way, A friend of ours, telling us what purity of Ordinances and excellent Administrations they had amongst them, even to admiration, And desiring me to ride to *Bideford* to behold the Gospel-order they had in Mr. *William Bartlets* Church there, and the ex-

excellent manner of administration of the ordinances by him, we being by this great report of purer ordinances and administrations, rapt up into a fools paradise, forthwith desired our friend to propose us to Mr. *Stucleys* congregation for our reception, which he did accordingly, And upon notice from him at the day appointed, we presented our selves at their meeting; And (being desired) we spake our experiences, and so were dismissed untill another time, when we were sent for by them, and accordingly came, and were admitted; and continued in fellowship with them about four years; After which time during our said fellowship: There was a Petition, in the name of the Church, brought to my house for me to sign, The substance of which was to pray the *Lord Protector* not to accept of the Kingly Office, And it was said, there was a clause in it, to pray the *Lord Protector* to dissolve the Parliament. Whereupon I told the party that brought it, That the Parliament were wise enough for state-affairs, with which they were intrusted, And for me, or any private person, to medle with such great matters, were very foolishnesse, and so refused to sign it; The party that brought this petition told me, that it was to be signed onely by seven of the Church in the name of the whole; And accordingly it was signed by

some

ſome few of the Church, and ſent up, others of the Church not knowing thereof, untill the rumor thereof was ſpread about the whole City, The which my wife obſerving, ſaid, This is no fair dealing, and deſired me to be wary what I did. This being the firſt diſreliſh my wife had of their proceedings, it was ſeconded by a friend that came to my houſe, who asked me whether I had ſigned the Petition that the Church had ſent up? To whom I anſwered, I had not, he replyed I am glad with all my heart you did not, for (ſaid he) there is that in the Petition for which ſome eminent State-men have loſt their heads, and ſaid, It was judged by the long Parliament to be Treaſon for any one to Counſel or perſwade the King to diſſolve the Parliament, as you may ſee in the Caſes of the Archbiſhop, and Strafford. My wife hearing this diſcourſe, her heart began to grow, and could not but vent her ſelf a little, ſaying, that ſhe feared the Church carried on ſome particular mans intereſt, and begged me I would be exceeding wary what I did, and have reſpect to my ſelf, her, and our children; But yet (as to the Church was very quiet) the next time that we went to the Church-meeting, was a day of prayer; At which time, one amongſt the reſt prayed much after the rate of the Petition; And had this paſſage concerning the *Lord Protector*

*Protector*: Lord humble him, what would he have? Is he not high enough already? And a great deal more of such stuff, when I and my wife came home, she asked me how I like those passages, and said me thinks it is like Mr. *Feaks* praying; I answered her, and said, If he pray so again, I will never hear him more: Hereupon my wife began to flagg in her affection towards their way, and now every thing that was amisse began to be thought on by her, and in particular, the expressions of some of their members, who, in making out their experiences at their admissions, spake of such sins as are not to be named, which thing she said bordered too nigh Auricular confession.

The next time my wife went to the meeting, was a day appointed by the Church for thanksgiving, for that God was pleased to prevent some insurrection by the fift-Monarchy-men, & for that the *Lord Protector* would not accept the Kingly office, when she had waited long at the place, the people were dismist without doing any thing for that time, for that the *Lord Protector* had then given but his first negative answer. My wife returned home much discontented that I had not told her the occasion of that days meeting before she went, and said, that for her part, she apprehended that some of them did carry on a selfish carnal design.

After

After this there was a Covenant brought into the Church, to be debated in order to the taking there of, and all or a great part thereof was assented unto by them; but my wife having a Copy thereof from the Elder, she utterly dislik't it, especially, two perticulars therein; The one whereof was a Tying of them up wholy to hear them when they preach't, and no other without their leave; and the other was, that we were to expect a greater blessing from God on their Ministry then any others.

All these particulars being laid together made such impressions on her thoughts, that she resolved, not to joyn any longer with them on such termes, or in the manner as formerly, But forthwith went and joyned her self to *Mr. Marke Downes* Church from whence she formerly departed, professing her hearty sorrow for her departure thence, and saying, she was perswaded the Lord had manifested his displeasure against her for the same, which she apprehended by reason of those many visitations on her self, and the death of her children; The Thursday next before the Sacrament at *Mr. Stucleys* Church, I did notwithstanding desire her to go with me to the meeting in way of preparation thereunto, but she refused, alleadging the reasons before mentioned; whereupon one of M^r. *Stucleys* Church, that

that was likewiſe abſent from the meeting, ſeing my wife at work in her porch, asked her, what was the reaſon that ſhe was not at the meeting; ſhe anſwered, I think I ſhall not come there any more, thereupon he asked her, ſaying, why then did you come among us, you may go among the Presbyterians to Mr. *Forde*, who is for general admiſſion, as (ſaid he) he declared, at the laſt general meeting of the Miniſters in *Exeter*: hereupon my wife deſired me to go with her to Mr. *Forde*, which I did, and ſhe asked of him, whether he did ever declare himſelf to be for general admiſſion to the Lords Supper, who anſwered, he was never of that opinion, and whoſoever ſaid that he was, did much wrong him. This traducing of Mr. *Forde*, and their common ſlighting of others, that are not of their way (though never ſo godly) helped to heighten her diſſatisfaction.

Within few dayes after came one (now an Elder of their Church) to admoniſh my wife for not coming to their private meetings; To whome ſhe anſwered, ſhe intended to come no more amonſt them; for that there was ſuch kind of praying and carrying on deſigns, that ſhe could no way cloſe with, and referred him to me for the farther knowledge of her mind: ſhortly after he brings with him one more, and after that others came, but ſhe would

would give them no other anſwer then formerly, nor admit of any other private diſcourſe, with them (remembring how Mr. *Parr* was entangled by them) unleſs they would admit two perſons, whom ſhe ſhould appoint to hear their diſcourſe; This would not preſently be granted, pretending, that no others were to have to do with the buſines of their Church, which I look upon as a dangerous principle; but at length they conſented, and when both parties met together; They were asked what they had to lay to her charge, who anſwered to this effect, that they charged her for going from their Church; which they ſaid was Schiſme, and no other thing had they to charge her withall; to whom the other party anſwered, ſaying, you are the Schiſmaticks in rending from other Churches, and produced Mr *Cawdries Book* to prove the ſame; which was all the ſubſtance of the debate at that meeting. Shortly after this, Mr. *Stucley* deſires to ſpeak with my wife, who ſent him word that ſhe would not come to him ſingle or alone, but if he & Mr. *Mall* pleaſed to meet two other Miniſters with her, that ſhe ſhould nominate, ſhe would ſubmit to their joynt determination: But this was utterly refuſed by him; although it was offered him again & again. After the former Admonition by thoſe of the Church, I my ſelf uſed arguments to per-

perſwade her to return to Maſter *Stucleys* Church; preſſing them with ſo much eagerneſſe, and harſhneſſe, that I have cauſe to repent, for ſtrayning the ſtrings ſo high, that it brake out into ſome words of heat, and diſcontent; but at length, I and my wife accorded to have the Caſe juſtly ſtated, whether thoſe things before mentioned, at which ſhe was ſo much offended, were ſufficient cauſe to withdraw from Mr. *Stucleys* Church, and go to another. Now where to find fit perſons for the reſolving of this queſtion, we knew not for the preſent, being both of us tender to engage the Miniſters of this City, leaſt it might prove of ill conſequence, or beget ſome Animoſity between them upon the determination of the queſtion; and therefore we mutually agreed to go to *Taunton*; where we thought we might be well ſatisfied by ſome friends there, without more ado; the time for our journey was prefixt and the day came, but a friend that was to accompany us, being imployed upon ſome publick buſineſſe, our journey was put off, and no other day appointed; My wife having waited about ten days longer, and I too often preſſing arguments againſt her withdrawing from Mr. *Stucleys* Church, ſhe became impatient of farther delay, & told me that ſhe would go ſomewhere to be reſolved, and riſing early in the morning, having given

charge

a charge to her chiefeſt Servant-maid to be carefull of her children untill her return, ſhe went away, but whether ſhe went I knew not for the preſent, which exceedingly troubled me; I then apprehending the ill uſe would be made thereof. Towards the evening of the ſame day I underſtood that my wife was gone to *Honiton*, whether I rode that evening unto her, and we lodged there that night in a very friendly manner, and the next morning when I awaked, asking her whether ſhe intended her journey, ſhe told me that I had too long delayed her, and that ſhe was now reſolved for *Taunton* to her friends, to be ſatisfied about the former queſtion; and for that purpoſe had ſent to a Kinſman of ours in *Somerſet*, to bring my Mare, which he there kept, and furniture with him, to *Honiton*, to carry her to *Taunton*; which was brought that morning accordingly; And I had then a great mind to have carried her thither, but our friend with us, having urgent occaſions to return to *Exeter*, we willingly came home together with him; reſolving upon another journey thither afterwards; which we undertook accordingly. But failed of that full ſatisfaction we expected, Mr. *Stucley* having been there with our friends before-hand, and (as I have cauſe to ſuſpect) had tampered with them about our buſines; Shortly after we were returned from *Honiton*,

I remembred my wife of her failing or miſcarriage, in not acquainting me with her journey, who anſwered (with tears) that ſhe was ſenſible of the evil thereof, but intended no harm thereby, and deſired the Lord to humble her, and forgive her for it, and prayed me to forgive her, which I did with all my heart.

Now, Reader, I have given thee the true and impartial ſtate and ſtory of the occaſion, manner & end of my wifes going to *Honiton*, which Mr. *Stucley* hath repreſented by a falſe perſpective, or multiplying-glaſſe, and moſt unworthily terms, running away from her husband; whereof ſhe never had the leaſt thought. Behold, and wonder, this is her capital crime, that he paralels with inceſt, This (by his doctrine) is a ſin unpardonable by a husband, without his Churches ſatisfaction: But (that I may not digreſſe, but go on with the ſtory) take notice, that his Church (poor ſouls) being poſſeſt & bemiſted with prejudice, though they knew neither the occaſion, nor end of her journey, they too gladly take advantage thereby, and hereupon two others of his Church were ſent to my wife, with whom ſhe refuſed conference, unleſſe upon the terms before expreſſed, and began to be very rough with them; telling them, that they ſhould forbear her houſe, for that ſhe apprehended they did ſet her husband at variance with her, ſhe having

ving ſeen a letter of Mr. *Savery*, one of their members, written unto me, carrying ſo much (if not more) in the ſenſe thereof; and ſhe having likewiſe heard the expreſſion of another member of theirs, who, ſpeaking concerning my wife; ſaid unto me, if the unbellever depart, let her depart: After this Mr. *Stucley*, with Mr. *Mall*, pretended they had a mind to treat with two other Miniſters (but ſuch as themſelves ſhould nominate) about the premiſſes, whereupon my wife propoſed Mr. *Forde* and Mr. *Mark Downe* to treat with them, both of which Mr. *Stucley* refuſed, ſaying, he had burnt his fingers with Mr. *Forde* already, and Mr. *Downe* was an Ingaged or a prejudic'd man. So that propoſal took no effect: Hereupon reports were brinted, by ſeveral of the members of Mr. *Stucleys* Church; That they had an intent to proceed againſt my wife, by way of excommunication, whereat I took occaſion to abſtain from their private meetings, at which they were much offended, and ſent to me, to come to the Church, which occaſioned me to write them this following letter in anſwer, which I thought good here to inſert at large, that the Reader may ſee the truth of what Mr. *Stucley* ſayes, that I never did or ſaid any thing to prevent it.

# A letter from Mr. *Toby Allein* to Mr. *Lewis Stucley* to be communicated to his Church, before they excommunicated his wife.

*CHriſtian friends, The occaſion of my writing to you is this, Mr.* Rolls *and Mr.* Eveleigh *were with me yeſterday, deſiring me to come to your meeting this day, which I was minded to do, but conſidering with my ſelf, what was beſt to be done, I choſe rather to write becauſe of my unfitneſſe to ſpeake, eſpecially before ſome, who have already much defamed me, as to make me a perjur'd man; And why? Becauſe Mr.* Mark Down *baptized my child, other defamations there have been, but I ſpare, and forgive without their asking me mercy, If you deſire a reaſon of my forbearance of your company, It is this, when my wife and you differed, I could ſeldom meet with any of you, but a little after ſalute, preſently the diſcourſe was about my wife, in which I could take no felicity, it being but as vineger or gravel to my teeth, eſpecially the ſaying of one, If the unbeliever depart, let her depart, This and ſuch like ſayings begat in me ſome diſſatisfaction, which, for want of better obſervation, I thought zeal, which, when my good father heard of,*

of, I remember his advise was this, next to peace with God, and your own conscience, which is the effect of the former, preserve peace in your family, especially with your wife, which I have done, and shall maintain, and if any be offended thereat, let them be offended, although you be very dear unto me still, for whom I suffer daily; As for my absence from your private meetings, to me it seems unreasonable any one should aske a reason thereof, you know what debates and discourses you have had about my wife, and how disagreeing to a husbands affection would it have been, if I should have been there, especially, being of another apprehension as to that thing, then you were, for I perceive after long and serious consideration, that the first ground of my wifes distaste with you, was her earnest love to me, fearing some evil might happen as to my life, or estate by joyning with you in a Petition you sent up to my Lord Protector, which was occasioned thus: There was a man of good understanding came to visite me, Amongst the rest of our discourse, he asked me whether I had signed the Petition the Church sent up, I answered, no; He replyed, I am glad with all my heart you did not, for there is that in it, for which some eminent States-men have lost their lives, And that was for seeking to dissolve the Parliament, which my wife hearing desired me I would have a care. Afterwards other things followed, which increased

*this dissatisfaction; and truly made me to stagger; Such things as these (indeed) are the onely way to break and Ruine the Church; Besides this, how am I perplext to hear daily the Scoffs and Taunts wherewith some of our brethren have every where at their doores, and shops, and tables vilified her, for whom I am to leave father and mother: For my Forbearance of the Lords Table, I have (I confesse desired to be humbled for it) abstained too long, too long. But you know who is unsatisfied with me (*Thomas Savery*) and as I suppose, can hardly sit with me, And as to the other Churches of Christ here, I have forborn in part to partake with them, because I would not offend you; But having well consulted with those more wise and godly then my selfe, I have taken up this resolution to seek the Lord to prepare me to partake with both, as occasion offers; and I shall endeavour to wipe off (what I can) that ill name, which I fear is too justly laid on us (separatists.) Now, I shall desire you to send me word, whether I shall meet you at the Lords Table the next time, that I may dispose of my self according as I shall hear from you, & if you have any thing to offer me in writing, I shall kindly receive it, and return you answer with all humility; praying daily for you all, I recommend you to God, & remain,*

*Exon.* 4. Feb. 1657.

Yours to command in any service for Christ,
*Toby Allein.*

To

## To my honoured friend Mr. *Lewis Stucley* to be communicated to the Church, who (they say) are unsatisfied.

This Letter was sent and delivered into Mr. *Stucleys* hands, at the meeting of the Church; who did not communicate the same according to the direction thereof (and therein (I think) was neither faithfull to me, nor his Church) But the reason thereof (as one of the members told me) was, for that he apprehended there wes somewhat in it that might dissatisfie the Church; But what that should be, I know not, unlesse he feared it might hinder their proceedings against my Wife, neither could I ever get their answer thereunto, whether I might partake with them, and other Churches of Christ also, as occasion should present, whereof I speaking to some of their members, their answer was, That they were loath to admit me to partake with them in my sins: and I demanding of them, what were the sins they charged me withall? they told me it was disorderly walking; and being asked in what particulars; They did instance in my carrying my child, and baptizing it at Master *Downes* Church, and

my not coming to their private meetings. The next news we heard, was a Summons in writing, ſent by Mr. *Stucley* unto my Wife, giving, her notice of his Churches reſolutions to proceed to Excommunication of her, on *Monday* the eighth of *March* then following; which was in theſe words.

## *The Summons.*

Mrs. *Allein, This paper is to give you notice, that all our endeavours for the reducing you having proved ineffectual, The Church is reſolved to proceed upon you, on* Monday *next, and then to Excommunicate you, unleſſe the Lord give you grace, to endeavour the ſatisfying of the Church before that day; And this I thought fit to enform you of, that you may attend the ſaid meeting; my prayer is daily for you, for ſurely whatever you think, I am*

March 4. Your ſoul-friend,
*Exon.* 1657. *Lewis Stucley.*

To Mrs. *Mary Allein*, at her houſe.
Theſe in *Exon.*

My Wife having received this Summons, did, for the preſent return anſwer to Mr. *Stucley*, by the meſſenger that brought it, onely by word of mouth; That before he proceed-

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ed to the work, he ſhould read the 58. of *Iſaiah*, But afterwards ſhe underſtanding that he had ſent the like Summons to Mrs. *Parr*, who was alſo a late member of his Church, & long ſince deſerted them; The ſaid Mrs. *Parr* and my Wife, being willing to do what (they conceived) becomed them in ſuch a caſe, and (if it might be) prevent their violent proceedings, ſent unto them this enſuing Letter, in anſwer to their ſaid Summons as followeth.

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## Mrs. *Parr* and Mrs. *Allein*, their anſwer to Mr. *Stucleys* Summons.

*Sir, having received a ſummons under your hand, we have ſent you our anſwer as followeth: That we know our ſelves guilty of no crime, that may juſtly deſerve Excommunication from any Church of Chriſt: However, as we deſire not to be Iudges in our own cauſe, ſo we think it not equal, to be put upon triall by you, and your Church, who are alſo parties, as well as we; we deſire to have our cauſe heard by underſtanding and impartial men, whoſoever they be, and when we ſhall ſee reaſon from Scripture, to convince us, you may reſt aſſured, that we ſhall ſubmit to the Law and will of Chriſt; If this*

*this will not ſatisfie, but that you, and your Church will proceed againſt us, we hope to ſuffer with more comfort then you can lay on your cenſure, becauſe we remember what* Solomon *ſaith,* Prov. 26. 2. *And know what our Saviour foretold,* Ioh. 16. 2. *And that even Gods ſervants have ſuffered, as much as this, from Gods enemies, we tremble to think you are not afraid to draw that ſword againſt us; who (through grace we hope) are no way faulty as thoſe were, whom we read to have been delivered to Satan,* 1 Cor. 5. and 1 Tim. 1. 20. *We hope we haue, and deſire ſtill to lament, and repent thoſe evils we know our ſelves guilty of before the Lord; But we think it no evil in us, to communicate in the Ordinances of Chriſt, with any of Gods people, that will admit us into communion with them, and therefore we deſire you ſeriouſly to conſider what you do; And this we deſire, as thoſe that wiſh very heartily well to your ſoul, and all the ſouls that are of your Church.*

*Exon,* March 7. 1657 *Suſanna Parr.*

*Mary Allein.*

Theſe for M^r. *Lewis Stucley,* Preacher of the Goſpel, and his Church in *Exon.*

This

This Letter was carried and delivered unto Mr. *Stucleys* hands, when he was assembled with his Church, at the house of Mr. *Andrew Raddon* Post-master in *Exon*, the Eighth of *March* 1657. to excommunicate Mris *Parr*, and my Wife, in the morning before he began his own exercise, in order to that work, And the messenger (according to directions) at the delivery thereof spake aloud, so as all the people might hear him, saying to Mr. *Stucley*, Sir, here is a Letter from Mrs. *Parr*, and Mrs. *Allein*, which they desire may be communicated to the Church, who thereupon opened it, and he (with two others of his Church, having lookt it over) pocketted it up, and did not communicate the same to the Church, but afterward told the people, that he had received a paper, that had more of design in it, then any shew of humility, or repentance, and that he thought it not fit to be communicated to the Church: And so proceeded on in his Sermon (since in print) wherein having defamed them, with the highest defamations almost imaginable, he stood up and pronounced the sentence following.

The

# The Sentence.

*For asmuch* (*Brethren as*) *Mrs.* Susanna Parr, *and Mrs.* Mary Allein, *have been convicted of great sins, and forasmuch as they have neglected to hear the Church, we therefore, in the name of Christ, deliver them over to Satan for the distruction of the flesh, that the spirit may be saved in the day of Christ.*

Upon pronouncing of which Sentence, the Church made a hideous howling cry, that did even astonish divers then present which occasioned the party that noted Mr. *Stucleys* Sermon, to write his prayer, which he made after he had pronounced the Sentence; which was as followeth.

## *The Prayer*

BLessed Lord, we have left them where thou bidst us leave them, and we pray thee let them have such awakenings by Church-censures, that they may not stay long there. Lord, O that God would be pleased for them, fetch them away thence, Lord, there-hence, Lord, if they belong unto thee, fetch them back again, Lord, back again. O let them not rest there, O let them have no quiet

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in their ſpirits there, Lord, O let Satan torment them home, O let them be driven by Satan among us, we pray thee Lord, if they had not fallen out with thy Law, they had not fallen out from thy houſe, they begun with thee, yea long time before, before we gave this ſentence. And now it is given, the Lord ſecond it upon them, that they may know, that we have not done it in a revengeful way, give them to underſtand that we have wiſhed well to their ſouls to day, and that we had not ſet upon this work, but that we know not how to anſwer the contrary, we know not how to anſwer the neglect thereof one day longer, and therefore we delivered them up, that their ſouls may be ſaved in the day of Chriſt, we beſeech thee that thou wouldeſt make them know, that they are under the curſe of God; Let them know that they are gone out of this place accurſed; O let them know that all their prayers, are accurſed prayers? and all the bread they preſume to eat is accurſed bread to them: And let them know, that their eſtates and priviledges are accurſed to them, and that if they live and die in their ſin, they are accurſed for ever; Awaken them throughly, O Lord; would to God they had beene here to day, but they are gone with the curſe of God at their heels, all their company will be accurſed company to them, and we

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can ſee them no more; we may not go unto their houſes any day more, we may not come near them, as in the daies of old. O Lord, That they might be aſhamed, let them be aſhamed, They have foreheads of braſſe, but O that they might be aſhamed; O Lord, how glad would we be to ſee theſe poore worms crawling to this houſe another day; ſurely, there is that upon their backs that they will not get off, till they repent; there is that upon them will damn them, unleſſe they return, there is that upon them will coſt them eternal flames, unleſſe they return. Now the Lord pitty them, we would fain have theſe wretches, their fleſh deſtroyed; ſome of us have ſeene a great deal of pride, and a great deal of ſelf conceitednesſe, and a great deal of hatred, and a great deal of ſelf confidence, and a great deal of deceite, and a great deal of hipocriſie; O how hath Satan befool'd theſe creatures, they thought to have gotten themſelves a name in thy houſe, and thou haſt turned them out of thy houſe, thou wilt not allow them a name in thy houſe; they ſhall not be ſo much as within our gates; O for ought we know, they ſhall be no more dwellers where God dwells; what a ſad thing is this; but Lord, pare off that fleſh, and then they may return and ſtand at thy gate, & beg a bleſſing; O that this day may come, O this ordinance hath been ſtrangely

ſtrangely wronged in our days, neglected by ſome, and diſpiſed by ſome, and wronged by others, But it is thine own appointment, Lord, And good Lord, If it be thy will, let this be the fruit, the return of their Spirits to thee, by giving them repentance, and endeavors to be brought in, and reconciled to the houſe of God, that they might know what it is to break covenant with thee; good Lord, let them never be quiet, O, we know there be many Agents here will be endeavouring to bear to them this very ſentence, O, let them remember to write down in their books this dayes curſes. let it lye upon their hearts when they ly adying; O let not thy name be taken in vain this day, It will not, there is a righteous God in the heavens, in the heavens, their is a holy God above, a God that will find out this ſin, and make them know that they have offended one of thy little ones; O it were better a mill-ſtone had been hung about their necks to day; O ſurely this is worſe then a mill ſtone, a heavie mill-ſtone, and therefore likelie they have offended many little ones in ſo doing: we ſhall pray for ought we know no more for them, let us not pray for them, avoid their company, but remember in ours prayers that ſuch and ſuch perſons are this day accurſed, and the influences of heaven ſhall be taken from them, their reading hours ſhall not

proſper

prosper to them, and their hearing hours shall not prosper to them, before they hear his Rod: all the influences shall be stopt till they return to thee; God is banished out of their presence, O we pray thee, let us beware to look to our feet, to walk in thy waies, and be with us in the remaining part of this day; we blesse thee Lord we have done the work, we were long a doing of it, and blessed be God we have some peace in our consciences since we have done it, yea blessed be God, we have done it, and blessed be God we go according to our light, and blessed be God we do not endure a Rebel among us, a Rebel among us; make us faithful to thee, & upright before thee, and to live as becometh thy people, and so pray and engage together, and Covenant with thee, and one with another, that this might be the last hour that we take the rod into our hand; O we pray thee, let this be the last Excommunication, let this be the last rod we take into our hand, and let it be the last hour we are put upon cursing work, we pray thee, let's be put upon blessing work, the Lord be with us in the remaning part of this day; And all we beg for the Lord Jesus sake.

The prayer being ended Mr. *Mall* stood up, and said to the Congregation, Now we have separated the precious from the vile, let's renew our solemne league and covenant.

And

And taking his text out of *Nehemiah*, 9. last ver. preached thereupon, and vented most uncharitable and invective passages, and reflections on my wife. Some of which are insinuated in his pretended reasons, set down in the Booke after Mr. *Stucleys* Sermon, the particulars whereof, I shall here omit, as too tedious to relate; and in regard he was so modest, as to print but a piece of his Sermon (being it seems ashamed of the rest, as he might well be) I shall here passe it over without troubling the reader therewith, it sounding much to the same tune with Mr. *Stucleys* Sermon; of some part whereof, I shall give you a brief account by and by.

And now having given you a true account of the whole story and state of the businesse as to the matter of fact, that hath been so transacted and falsely represented by Mr. *Stucley*, I leave it to all unbyassed judicious Christians; to consider and judge upon the whole matter; whether there were any just cause or ground, &c. warrantable by the Lawes of God, or man, for this their practice and proceeding, or whether it was not meerly and onely for her deserting them, and returning to her former Pastor.

And so having finished my *Narrative*, I now come to take notice of, and make brief answers or solutions to some of the most notorious

rious passages, and pieces of defamation, set down in Mr. *Stucleys* printed Sermon, and herein, it is not my purpose to take any notice of such passages therein, as seem to Reflect upon the *Presbyterian* Ministers in general, or those of this City in particular: Onely, (as I am bound in duty) I shall endeavour to clear the innocency of her, who is in so near relation to me. And this, if I should forbear to do, well might the world think me an unworthy man, in suffering my wifes reputation, and honour, to be buried under the reproach, and calumny he hath cast upon her.

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*In* Mr. Stucleys *printed Sermon in* Mr. Malls *Book, pag.* 7.

*The ground of our union with them was their visible closing with Christ; now when that visibility ceaseth, the union is to be dissolved,* &c.

*Solution.*

What visibility, or outward appearance of Religion ceased in my wife, except that she for just reasons, refused any longer to hold communion with Mr. *Stucleys* Church; and betook her self again to her former Pastor? It seems by this, that visible holiness ceaseth in all, that have no longer a mind to continue in their

their ſeparation, what a reproach is here caſt on all the Churches of Chriſt, that are not independent that there is no viſible holineſſe in the members of them: nay more, that they oppoſe God and Chriſt in his Laws, as it followeth in the ſame, 7. page: for my part, I know no oppoſition my wife hath made to the Laws of Chriſt, more then formerly whil'ſt ſhe was a member of Mr. *Stucleys* Church, but that ſhe hath of late left them, I am ſure her behaviour towards me, and my family, is with the ſame circumſpection as formerly; cannot a perſon outwardly cloſe with Chriſt, except in Mr. *Stucleys* Church? muſt they needs be held to caſt away Chriſts cords, to have broken the covenant with God, and neglected his houſe, that like not the waves of Mr. *Stucleys* congregation? Reader, this might ſerve to ſatisfiy the members of that Church, who were engaged as far as himſelf, But (I hope) will not ſatifie any underſtanding and indifferent men.

*But ſhe contemned admonition private & publick.*

*Sol.* The Truth is this (whatever Mr. *Stucley* was pleaſed to ſay) that ſhe did not refuſe admonition, even by them, Onely, Knowing that they waited for her haltings, ſhe refuſed to appear before Mr. *Stucley*, or to talk with any of his Church, unleſs ſhe might have leave to bring ſome Miniſters or friends with her;

and there was good cauſe, for ſhe knew that Mrs. *Parr* going to, and treating with them alone, had been overreacht by them, whileſt they had witneſſes of what paſſed, and ſhe had none. Beſides, what if ſhe had refuſed admonition from Mr. *Stucley* and his Church, ſo long as ſhe was no more a member of it, but was in actual communion with her former Paſtor, ſhe had left Mr. *Stucleys* Church, and all communion with it, and therefore was under no ſpecial obligation to receive admonition from him, or any of his Church, and to ſpeak the Truth, that was her onely fault, that ſhe left them; And her refuſing admonition was, her not ſubmitting to be treated withall alone, for fear ſhe might be again entangled by them. Neither my wife, nor Mrs. *Parr* were look't on as Refractory, and Rebels to God and man, till they had no more any mind to ſtay with them: this was their fault, which (I hope) God hath forgiven them, though for this they are excommunicated by Mr. *Stucley* and his Church.

*Theſe reject him as their Law-giver and head, &c.*

*Sol.* What? becauſe they refuſe to be of Mr. *Stucleys* Church? that's the matter that hath kindled all this fire, ther's no Church, but Mr. *Stucleys* and ſuch like, all other are look't upon as *Babyloniſh*, and Synagogues of Satan;

Satan; wonder not I ſo charge them, Beſides many expreſſions ſounding this way: Conſider how Mr. *Stucley* applies, 2 *Cor.* 6. 14, 15, 16. And to put it out of all doubt when I my ſelf was reaſoning with Mr. *Stucley* to this purpoſe, That I thought I might communicate in the Lords Supper with his Church, and others alſo, meaning the reſt of the Churches in *Exon*, He told me, that I could not partake of the table of the Lord, and of the table of Divels. And whereas Mr. *Stucley* makes it ſo intolletable an evil, for good men to be forced to live amongſt wicked men, I grant it, But ſay withall, that theſe excommunicate perſons as they communicate in ordinances with godly Chriſtians, ſo they have frequent civil ſociety with no other then (if compariſons be not odious) give as good Teſtimony of the grace of God, as Mr. *Stucley* himſelf, or the beſt of his Church. *He ſtiles them Dogs*, &c.

*Sol.* 'Tis an Eaſie matter for Mr. *Stucley*, to call theſe poor oppreſſed women dogs, he and his Church onely, are the children and Saints; But if thou wilt ſet aſide their leaving his Church, There is nothing in them, for which they may not compare with the beſt Saints in his Church, And I dare ſay this City, in which they were born and bred, and have ever lived, can ſay no otherwiſe, I appeal to all that know them; But it's policy for him, firſt to debaſe

and vilifie thoſe, that he intended his Church ſhould Curſe; He that will kill a dog, muſt give it out that he is mad.

Pag. 9. Mr. *Stucley cites* Prov. 5. 8, 9. *Remove thy way, far from her*, &c. And adds, *that 'tis dangerous to come near the houſe of ſuch*, &c.

*Sol.* What is this but to inſinuate my wife, ſuch a one as is ſpoken of in that place *i. e.* a very ſtrumpet.

I cannot forbear to ſay (it ſo nearly concernes me) that this inſinuation, is a baſe and ſlanderous belying her, who never came into the leaſt ſuſpition of any ſuch crime, Had Mrs. *Parr* been guilty of ſuch lying, as this, I, and others had been more ſatisfied in her excommunication then we now are, or can be.

Pag. 9. Whereas in the ſame page towards the end, Mr. *Stucley* ſaith, *He ought to pull off the maſking robes and vizards*, &c.

*Sol.* He diſcovers himſelf, what many before now never believed him to be (*viz.*) A man that cares not what dirt and filth he caſts on any that cares not for his *independent* wayes. They have deceived him (as he ſaith,) But the truth is they were deceived in him, and his Church, expecting when they entred into fellowſhip with them, that purity which they never found, And now when they were diſappointed, and ſo apprehended their

their over-sight, and went about to mend their fault, by returning to those congregations to which they formerly belonged, he judgeth them causelesly.

Pag. 10. *He calls my wife a Lawless woman, that knows no subjection*, &c.

*Sol.* I cannot forbear to say, this is a most notorious belying her, whom I know to be far otherwise, I have cause to blesse God for so good and obedient a wife, and one that orders the affairs of my family and calling, with so much care and diligence as my heart can wish: Insomuch that I have often left the whole management of my trade and imployment on her head & care, for a whole moneth together, in my absence, when I have kept above 500. people on work; For what he charges her, about her going once to *Honiton*, I have sufficiently answered in the *Narrative*, to which I refer the Reader.

Pag. 10. *Again, These have turned their backs on pure ordinances*, &c.

*Sol.* As if no pure ordinances could be found, but in *Mr. Stucleys* Church, or some other of the same edition. Reader, be pleased to take notice, They were in actual communion with the rest of Gods people in this City, before they were excommunicated, And therefore did not turn their backs on pure ordinances; but such is the pride of In-

dependents, they think there are no pure ordinances but in their own Churches.

Pag. 12. The like ſtuff you have page 12. That now my wife and Mrs. *Parr* are not in Mr. *Stucleys* Church, they are not amongſt Gods people, Cannot enjoy the benefit of the covenant, See in what a ſad condition all are, that are not Independents. But I hope God and good men will judg better then Mr. *Stucley* and his Church.

Pag. 13. *They are turned out from beholding the converſation of Gods people, &c.*

*Sol.* Sill Mr, *Stucleys* Church are Gods people & no other. But for that which he ſo much commends, I do aſſure thee, neither I, nor my wife could ever ſee ſuch eminency of godlyneſſe in their converſations, I ſhall not aſperſe them, I will onely ſay, I know many, very many no Independents in this City, of as unblameable and godly converſation as any of them, And my wife may ſee the converſation of thoſe (I hope) notwithſtanding ſhe is excommunicate by Mr. *Stucley*,

Pag. 13. In the ſame page, *God will looſe us, this day from that particular tie, &c.*

*Sol.* My wife (I hope) is not in ſo ſad a condition becauſe Mr. *Stucley* and his Church are looſe from their tye, If ſhe have other as godly and honeſt to admoniſh and exhort her, as ever ſhe had, I forbear compariſons.

Pag.

Pag. 14. I have no mind to diſcant upon Mr. *Stucleys* fancy, in the fourteenth page, where he frames a parly between God and the Divel 'tis abſurd enough.

*Sol.* Onely I muſt ſay, he hath again ſlandred my wife, In ſaying ſhe hath removed the bounds, and that ſhe is a Lawleſſe woman; The contrary to my knowledg is moſt true, and for this there are in this City as many godly Chriſtians to witneſſe, as far exceed the number of Mr. *Stucleys* Church. I know it is a ſad thing to be juſtly excommunicated, *Matth.* 18.18. But I know many have been excommunicated by the Pope, and ſome by the Phariſees, The queſtion is whether thoſe perſons were juſtly excommunicated? And that I deny, And leave it to the Impartial Reader to Judge by the *Narrative*.

Pag. 15. He cites Mr. *Grenhams* opinion of excommunication. *They are among Zijms and Iijms*, &c.

*Sol.* He need not cite Mr. *Grenhams* opinion to perſwade me or my wife, what a ſad thing excommunication is. I only ſay the curſe that's cauſleſs, ſhal not come: The Popes Bull is but a beaſt, when it roars the loudeſt.

Pag. 17. Whereas contumacy is urged as the reaſon of excommunication, and Mr. *Rutherford* is quoted, with a ſuffieient ſlur upon him and the Presbyterians.

*Sol.*

*Sol.* I Reply that cannot be contumacie, For that one act of indiſcretion ſhe hath acknowledged to my ſelf; And (if an errour) 'twas ſuch (I hope) as was pardonable by the husband, without *Mr. Stucleys* indulgence. There was no perſiſting in any crime, but onely her not coming to *Mr. Stucleys* Church, And *Mr. Stucley* cannot but remember the many overtures ſhe made, for a meeting of him and *Mr. Mall,* with other Miniſters, and her willingneſſe to ſubmit to their determination, which he refuſed, as if he had been Lord Biſhop Paramont, and his Church infallible, for which I refer you to the *Narrative*; But now (for-ſooth,) Contumacie muſt be the foil to ſet off the fact, and a decoy to draw the Church, into this unwarrantable practice.

Pag. 19. My wife is accuſed for *neglecting fellowſhip, and covenant breaking, and running away,* &c.

*Sol.* I anſwer ſhe holds fellowſhip with the people of God, And for covenant breaking, ſhe is ſo far guilty, as ſhe was no more willing to be confined to Maſter *Stucleys* Church, but indeed, of her own accord went from it, for reaſons mentioned in the *Narrative* before.

If ſhe had made a covenant (which yet ſhe never intended) to walk with Maſter *Stucleys* Church

Church, and not with other people of God, It is an unlawfull covenant, and so better broken then kept.

For her pretended scandalous running from me, I have given a satisfactory answer in the *Narrative* by which the Reader may judge what a scandalous abusing her it is, to charge her with deserting her husband, and family, when in mine own conscience, I know the contrary, and that she never entertained the least thought of it, And except Master *Stucley*, and his Church, there is not one sober man that knows her, ever saw cause to suspect her of such an unnaturall act. She continueth to dwell with me as a dutiful and obedient wife, she never ran from me, but onely went as far as *Huniton* with a purpose to go as far as *Taunton*, There to intreat the advise and assistance of some near relations for satisfaction touching those differences, occasioned upon her deserting their Church.

Pag. 19. *Whereas he charges her with her companion, whom he sets off with a dash.*

*Sol.* I answer that the woman hath been her keeper for many years in child-bed, as she was of many other women of good account and quality in this City, and was my wifes keeper (when in child bed) all the time she was in Mr. *Stucleys* Church, and yet then no exception against her; Besides she being a mid-

midwife, was a fit companion for my wife then great with child, for what Mr. *Stucley* hints, and ſome of his members have ſaid of that woman, I am perſwaded they can never prove it, but do very much abuſe and ſlander her therein.

Pag. 19 20. *When Mr.* Stucley *preſſes* Tit. 2. 3. *Know Reader that he hath omitted ſomewhat that he ſpake in preaching to inſinuate into his Auditory a ſuſpition of my wifes chaſtity, wherein he did moſt unworthily abuſe her. Sol.* And ſo hath he done in what is printed *Pag.* 20. where he accommodates D. *Tailors* words; to inſinuate her to affect merriment, and expenſive company, and account the houſe a priſon which I can truly ſay ſhe is ſo far from as (if compariſons be not odious) I know none farther; and ſhe utterly deteſts it.

That which followes is to the ſame Tune, All that I will ſay is, that it is clean contrary, ſhe never look't on me as a *Nabal*, but hath ever ſhewed me as much tendernes; and affectionate kindeneſſe as my heart could wiſh; ſhe never left her truſt, otherwiſe then any good houſewife muſt do, when ſhe is forc't to be from home, ſhe went out in a journey, which ſhe intended to diſpatch with all ſpeed, & then to return again to her family; of whom ſhe gave a ſpecial charge to her chiefeſt maid-ſervant at her going abroad: How ſcandalous a re-

a report have they made of what had nothing blamable but a little indiſcretion in the manner of it, and of this ſhe was preſently ſenſible, and cryed me mercy.

Pag. 20. 21. For Mrs. *Parr* who is charged with lying, *&c.* you may ſee by what is ſaid in the end of the 20. page, ſhe was not well pleaſed with the proceedings of Maſter *Stucleys* Church, and for that let her anſwer.

*Sol.* Onely this I can ſay, ſhe was look't on by them as a pretious ſoul, till ſhe had a mind to hear ſome other Miniſters, and here began the quarrel which could not be ended but in her Excommunication, becauſe ſhe was peremptorie in her reſolution, not to be tyed from hearing of others; how far ſhe might forget her ſelf in diſcourſe with them, which they call tripping in her tongue, *&c.* I cannot ſay, onely (if ſhe did) it was partly occaſioned by their tampering with her, for going out ſometimes to hear ſome other Miniſters of the City, in which ſhe was ſo reſolved, as ſhe choſe to leave Mr. *Stucleys* Church, and ſo did, and was in communion with other Churches in this City for a long time before they excommunicated her.

Pag. 21. He ſaith, for my Wifes coming amongſt them, *it was ſomewhat obſervable*, &c.

*Sol.* It is obſervable indeed how Mr. *Stucley* perſiſts in his unworthy deſign and endeavours

vours to ſlur and vilifie her, whom (whatever malice ſaies) I have cauſe to ſay to the glory of grace, *God* hath bleſt with ſome good meaſure of knowledge of him and his will, and of her ſelf, and her duty, which ſhe hath manifeſted in the general courſe of her converſation (the beſt character of a Chriſtian) as all that know her, can bear her witneſſe.

Pag. 21. And whereas in the ſame page, he charges her for *omiſſion of the Church-duties of admonition, &c.*

*Sol.* Note, what a good ſhepherd Mr. *Stucley* is, that in the whole ſpace of about 4. years, whilſt ſhe was of his Church, he could never ſpie this fault, ſo as to reprove her for it, till ſhe had left his Church, and then he can find it in his heart to curſe her for it.

Pag. 21.22. Mr. *Stucley* tells another ſtory, but very partially and untruly, charging my Wife with abuſing her ſiſter, &c.

*Sol.* The truth of the ſtory is this: About four years ſince, I obſerving my brother not to thrive in his way of husbandry, which he then uſed, out of my affection to him, and care of his good, I ſet him in a way of Serge-making, wherein neither he, nor his wife, having any inſight, I gave them all the incouragement and aſſiſtance I could, both by my advice and inſtruction therein, and ſparing him mine own ſervants of all ſorts, to carry

carry on his work, and took off all the ſerges he made, and ſold them at the ſame prizes with mine own, which otherwiſe he could not poſſibly advance to that rate, and my Wife being alſo very loving to him, and his Wife, her ſiſter in Law, and deſiring their good, and thriving in their Trade, and knowing their gains, ad obſerving her ſiſter in Law not to be ſo careful and induſtrious as ſhe ſhould be, and as that Trade required, and their expenſes riſing ſomewhat high, ſhe adviſed her ſaid ſiſter, to have a care that they did not ſpend more then they got, whereat her ſiſter took great diſtaſte, but ſhewed no more care then formerlie, my Wife fearing their going back in Trade, when ſhe went up into the Eaſtern parts, wiſhed her ſiſters mother to give her the like advice as ſhe had done, which, I apprehended ſhe did, and her ſaid ſiſter being much offended at it, inſtead of imbracing this counſel, which would have done her no hurt, ſhe complains to ſeveral of the members of Maſter *Stucleys* Church, and had engaged a ſtrong partie for her, before my Wife knew thereof, inſomuch that it came to a hearing before Maſter *Stucley*, and by his means they were reconciled and in token thereof, kiſſed each other, and afterwards frequented each others company in a very friendly manner, at the Lords

Table

Table, and their own Tables, upon occaſion, for the ſpace of above a year together, even untill the time of my Wifes withdrawing from Mr. *Stucleys* Church.

Reader, judge how fit it is for Mr. *Stucley* to rake up this petty buſineſſe, an offence indeed taken and not given, and to aggravate it in pulpit and print beyond all truth, near three years after they had been reconciled, and the ſame had been buried in oblivion, of purpoſe to beſpatter and abuſe my Wife; But I wonder not at it, when I conſider how ſuitable it is, to what himſelf once told me upon occaſion of writing a Letter to Mrs. *Parr*, That when he wrote Letters of that nature, he would have as much of reflection in them, as he could, that they might be aſhamed to ſhew them.

Pag. 23. My wife (I can truly ſay) puts a great price upon all Gods Ordinances, and in particular on excommunication; ſhe is not ſo ignorant as not to know the conſequence of it, onely ſhe might perhaps ſpeak ſlightly of their excommunicating her, when they threatned her with it, as a man may ſlight the Popes Excommunication without any prejudice to Gods Ordinance.

Pag. 23. Whereas Mr. *Stucley*. pag. 23. in his comparing her ſin, with the ſin of the inceſtuous perſon, ſaith, *The inceſtuous perſon did not ſeparate from the Church to avoid the cenſure, but ſo have theſe*, &c. *Sol.*

*Sol.* Reader, take notice of a grosse untruth: How can it be said, that my Wife separated from the Church to avoid the censure, whereas, (themselves being judges) they had nothing to censure her for, before she left them, they never so much as pretended any cause or ground for a censure untill she had deserted them, and long after, although they most unworthily sifted my late domestick servants to find somewhat to accuse her of, but could find none. Note, the pretended crime or cause of Excommunicating her, was in time, long after she had left M^r. *Stucleys* Church; when she left M^r. *Stucleys* Church she had done nothing in the least that might incurre a Church-censure, & therefore it could not be rationally imagined, that she should desert the Church to avoid a Church-censure. To this I say no more, but lyars need good memories.

*For their perjury, Covenant-breaking, and schism which are charged on them,* in pag. 23.

*Sol.* I confesse they have relinquished M^r. *Stucleys* Church, and thats their fault, and yet I dare assure you, my Wife had not done this had they not meddled with state affairs, and had M^r. *Stuckey* and his Church allowed her to communicate in the Ordinances with other Churches, as there was occasion: They held it their sin to be tied to one Congrega-

tion, and to be debarred fellowſhip with others, eſpecially there being ſo many opportunities of it in this place.

Whereas in the application, pag. 24. Mr. *Stucley* charges other churches and Miniſters for want of diſcipline; I ſhall leave it to thoſe Miniſters to vindicate their own practice: I do not pretend to ſo much knowledge and learning, as to meddle at all with it, onely I wiſh, that they were all free from lying, that Maſter *Stucley* gives the Sacrament unto in his Church, I know none thats offended at their exerciſe of diſcipline, onely I, and many others think we have cauſe to be offended at theſe their procedings, becauſe we know as bad tollerated amongſt them, and nothing ſaid to them, becauſe they have a mind to ſtay with them, which theſe poor women had not; Alaſſe (poor ſouls) that they muſt needs fall into thoſe foul faults, that Mr. *Stucley*, and his Church can by no means brook or endure.

For this third uſe of Information, pag. 27. we deſire to apply it for the comfort of theſe poor oppreſſed and deſpiſed women; made as the Scum and off-ſcouring of all things, by his and his Churches abuſing of Gods holy Ordinance, hoping the wiſe diſpoſer of all things will order it to their ſpiritual advantage, by giving them grace to cleave to God, when they are caſt off by men, and

to

to hold communion with others of Gods people to better purpose now they are excommunicated by them. Once we are sufficiently informed, that they may be cast out of Mr. *Stucleys* Church, and yet be in the readiest way to heaven.

For the last use of Exhortation, I must needs say it is very proper for himself & his Church, I wish them to take it home to themselves; they have need enough of it, tis very true, as he saith *The leaven is among them, the leaven of the Pharisees*, &c. There are none that know them, but are too well acquainted with their great thoughts they have of themselves, as the onely Church and people of God in *Exon*, and what other Churches have been called and counted by them, That God will in due time discover the hyprocrisie of lyars I know well, and that God would bring to light their proceedings is my hearty desire and prayer; I pray too, that their may be no more lyars found amongst them then their are as yet, nor any that are disobedient; for my Wife, I know she hath kept her bounds at home so well, as I desire nothing more then her perseverance in that obedience and duty she hath yielded me hitherto.

I shall not trouble the Reader any farther with Mr. *Malls* reasons, that are annexed to Mr. *Stucleys* Sermon, onely I desire him to

consider, how the whole drift of his discourse, which was a kind of Sermon on that sad and black day, aims at this, that they onely are Zion, and the Israel of God, and all others as bad as the strangers, from whom Israel separated in *Nehemians* time.

For thir renewing their Covenant that day; I wish they have done it heartily, and remember what they are bound to by their Covenant in Baptism, (*viz.*) To forsake the Devil and all his works, the vain pomp and glory of the world, and the carnal desires of the flesh, so as not to be led by them. So I say, Amen.

FINIS

# To the READER.

Courteous Reader,

*UPon first view of M^r.* Stucleys *Pamphlet called* (*Manifest Truth*) *as I could not but wonder, so I could not easily resolve, whether his pride and arrogance, or his passion and impudence were most predominant, each appearing at such a magnitude, which at first made me think that as it deserved, so it needed, no other answer but silence, which* (*as the* Philosopher *sayes*) *is the best answer to foolish questions: And the rather for that he hath therein so pourtraied himself to the life, that all that are judicious may read what is the man by his manners. But in the second place considering that this Lyon couchant, contents not himself to rend my Wife in peices, but also sucks the blood of my reputation, to satisfie his greedy Appetite, and makes lies his refuge for all his unjust actings, it being granted to every man to speake in the defence of his own innocency, publickly questioned and wrongfully slandred: (this wound reaching to the very soul) I have resolved* (*by Gods assistance*) *in a few following sheets, to discusse and examine his late precious piece or Pamphlet, and to discover both it, and 'its Authour to the World in their Proper colours. And herein 'its not my purpose to deal with every thing*

*that lies fair to exception: were I every way as able as my Antagoniſt, much leſſe is it my purpoſe to write after his blotted Copy; I have learned better of my Lord and Maſter Chriſt, when I am reviled not to revile again, remembring what one ſayes, that no Adverſary (ſuppoſe the Devil himſelfe) is to be anſwered either with affection or paſſion; but by ſound reaſon and Religion, and I have reaſon to believe, That Mr. Stucley might have done himſelf and his Church better ſervice by his ſilence or a modeſt Retractation, then he hath done with all his paſſion and bitter Exclamations. I hope all men are not ſo prepoſſeſt to look upon all he ſayes, as Oracles; nor every one bound up, by an Implicite faith, to believe as he and his Church believe. Wiſe and impartiall Iudges are wont to reſerve an eare for the defendant, ere they determine the Cauſe: All that I expect, is the like common Iuſtice from all, that ſhall be pleaſed to exerciſe their Patience in peruſall of my enſuing defence, which how weak ſoever, it, or the Authour be, yet having Truth and innocency for our ſupport, which is ſtrong and prevalent, is commended to thy impartiall conſideration by thine and the Truths ſuffering friend*

TOBY ALLEIN.

IT would be to little purpoſe to ſpend time, in deſcanting on the borrowed Title, and many paſſages in Maſter *Stucleys* Book, that diſcovers more frothy wit, then Chriſtian wiſdome or gravitie.

It would be alſo tedious and troubleſome to enumerate the odious railing names and Epithites (of *Cham*, *Iſmael*, *Shimei*, *Rabſheka*, apoſtate; broadfac'd lie, braſenfac'd lie, putid lie, egregious lie, with ſuch like excrementitious ſtuffe, that hath drop't from his venemous pen; and wherewith his Book is full fraught, as if compoſed at Bedlam or Billings-gate, unbeſeeming any ſober Chriſtian, much more a Paſtor of a congregation.

I paſſe by the taking notice of his many quibbles, ſcoffs, and jeeres, his pride and arrogance, his paſſion and impudence ſo obvious in every leaf, that he that runs may read; And with reference to theſe things, content my ſelf only to ſay (as *Catalus* to his inſulting *Nonius*) what a deal of dung doth this cart carry, ſuch unſavoury unſanctified language ſuits not a ſanctified ſpirit, fitter for the cookingſtoole then the preſſe.

But to come to particulars; In the firſt place, I ſhall onely glance on ſome paſſages of his Epiſtle.

That there is poiſon and gall in ink (as he affirmes) I ſhall not queſtion, ſith his Book puts it out of queſtion, the Reader will find it growing upon his dung-heap.

In the next place Mr. *Stucley* preſents himſelf unto the Reader, as in a great ſtraight or dilemma; whether he ſhould be ſilent, or anſwer my *Narrative* (which he ſtiles a falſe report) and layes down reaſons; *pro* and *con*.

*But why is this preamble?*

I tell thee Reader, Hypocriſie was never more in faſhion then in our times: The vileſt, & moſt abominable practice & deſigne in the world muſt have this preface and varniſh of Religion and conſcience to cover its ugly face and form. 'Tis ſad to ſee how men cover wickedneſſe with holyneſſe even the garment of God; But how think you, ſhall Mr. *Stucley* gain reputation to his enſuing report of 48. lies, without painting the rotten poſt, and making a fair prologue to ſo foul a piece.

And therefore it is, that firſt he inſinuates himſelf to be a man of peace, he tells you that he takes litle pleaſure in a *Salamander* life, Though in the mean while, we all know, that it was his firſt work, after his coming to *Exeter* to vent his *Antinomian Tenents*, and that in pulpit in contradiction to Mr. *Bartlets* Orthodox Divinity and ſound practicall truth; And who knows not who hath been the firebrand,

brand, that hath kindled the coales and blown the flames of contention in *Exeter* ever since Mr. *Stucley* set foot there; And yet this is the peaceable man you must take his own word for it, for he sayes he is a Minister, but first he should have done well to have taken (*Ordination*) along with him, and yet I should have much doubted of his hundreds of Ministers; that he boasts, he could have to certifiy for him, I think the number would have fallen very short, onely some few of his votaries that he hath helped unto, or kept in good benefices and places, and some others for fear of ejecting probably might have done him that Office, we well know, who rules the rost in these parts.

I shall for brevitie sake passe over his reasons for his silence, as not bearing waight with his more prepouderating considerations, to excite him to answer.

Answer he must, first to prevent the Gospels suffering, secondly for his Churches satisfaction.

The Gospel will suffer, and his labours be obstructed, if he be silent under Calumnies and misrepresentations (as he insinuates my *Narrative* to be) And therefore (he sayes) he is bound in conscience, But what to doe? what bound in conscience to ly for God? he needs it not, what, bound in conscience to deny and evade Truth by shiftings and shuflings?

To

To maintaine unwarrantable practices by impudence and insolent carriage, denying to give any account or satisfaction to any for your actings? what to slander censure and trample on poore honest Souls justly dissenting from you, thereby to raise and keep up your own and your Churches tottering *Independent* interest, on the ruins of their persons and reputations? Surely the Gospel needs no such support.

Mr. *Stuckys* Pamphlet (in the eye of judicious Christians) gains little glory to God, little advantage to the Gospel, little credit to his Ministry, or edification to his Church, and Christ will give him little thanks one day, for such imprudent and preposterous zeal, being not according to knowledge, and will say, who hath required these things at your hands.

Pray Sr. Tell me, where was your conscience and zeal to preserve the Gospel from suffering, when you raised that false report on Mr. *Forde*, reporting to one of *Taunton* that he said, That lying was the property of a woman: and when you abused Mr. *Down* & Mr. *Bartlet* by reports to my Brother at the same time? where was your tender respect of the Gospel, when you too frequently asperst Mr. *Forde*, and would be picking of holes in his Sermons, and telling your members, that he was much disabled by his sickness, whereby many refused to hear him

him for near two years together? Who taught your members to call his Sermons preachments, Raylings &c. Is not this your very ſhiboleth to diſtinguiſh a right *Independent*? And why have you and Mr. *Mall*, now alſo withdrawn from his Lecture: is it not to confirme your diſciples?

Reader, Note, this is the man that is ſo carefull that his own name be not reproached, leaſt the Goſpel ſuffer, and yet whiſpers and broaches untruths againſt three godly Miniſters to take away their good names, without any reſpect to the Goſpels ſuffering; how ſtands this together?

In the next place, whereas Mr. *Stucley* tells you, how he adores Gods goodneſſe to him, in hiding his infirmities from me, whom he ſtiles a *Cham*, that would ſoone have publiſhed it to my Brethren.

I anſwer, that 'tis not I, but his own harſh irregular actings that have proclaimed not only his infirmities but enormities alſo to the world; For my part I am convinced, 'tis ſinfull to publiſh others infirmities, much more to curſe them for it. But I adore the divine providence, in that Mr. *Stucley* himſelf ſhould occaſion a diſcovery of his own fowle enormities. God hath a time to diſcover the Hipocriſie of liars: A time when they ſhall proceed no farther, but their folly ſhall be manifeſt unto all,

all: God will bring to light the hidden deeds of darkneſſe in due time, 'tis neither pride nor policy can hinder. Had I publiſhed Mr. *Stucleys* privity to the uncommiſſionated opening of other mens letters, and taking Copies of Maſter *Snows*, and Mr. *VVeſtlakes* Poſtletters, to lay up by him; ſuggeſting to his Church members that theſe men endeavoured the ruine of the Church, and that God had broken their deſignes: and appointing thankſgiving dayes for the ſame (a mere trick to alienate their affections from them) I ſay, had I publiſhed theſe pranks; I ſuppoſe they would not come under the notion of Mr *Stucleys* infirmities but ſomewhat of a higher nature. Is it not a petty piece of Burglary think you, to unlock and break open the cloſed Cabinet of another mans breaſt and boſome, to rob him of his ſecrets, his heart Iewels? is not this ſomewhat above an infirmity? If not I ſhould have concealed it, but I dare not be acceſſary to ſuch things, & therefore I ſay, My Maſters beware of your letters.

Next Mr. *Stucley* proceeds to rejoyce, That *Shimei* his railing tongue, and *Rabſhekahs* letters ſhould conduce to his and his Churches reputation.

Stay Reader, peruſe my *Narrative*: where I pray doth Mr. *Stucley* find *Shimei* his railing tongue or *Rabſhekahs* letters? doth he not dream? Is it not in his Pamphlet, he love to triumph

triumph before the victory: first let him take my answer intended for his conviction, and then if it conduce to their reputation, much good doe it them, I hope God will work good out of it, when his eyes shall be opened to see his errour, and to make him sensible of his high flown conceits of his; and his Churches infallibilities, & to make him really to adore the divine justice towards him, who seeks to advance his & his Churches glory and greatnesse, by the defamation of honest conscientious Christians, who endeavour to walke honestly both in the sight of God and men.

In the last place he ends his Epistle with an Apologie for his tartnes in his ensuing Book; and pleades the Law of nature for doing right to himself, forgetting) it seems) the Law of grace, that forbids wronging his Neighbour, God is not to be found (as one sayes) in the raging fire of opposition, but in the sweet breathings and soft voice of Truth and love.

I leave his Epistle, & proceed to take a short survey of what follows in his Pamphlet.

In his first page, he cavils at the Title of my Book in that 'its called, Truths manifest, and seeks to cloud it, with a thicke fog or mist of 48. lies which I doubt not ere I have done, will call him father, and be justly laid at his own door: of these in their proper place.

In his second page, he hath a frivolous quib-

ble

ble or exception againſt the Authour, in that, 'tis ſaid *Toby Allein* a (late) member *&c.* which he ſayes denotes; either my excommunication, or diſmiſſion, or Apoſtacie from them, *&c.*

I anſwer I was in the firſt place denied Communion with his Church, ſome of them told me, they were offended at M^r. *Downs* baptizing my child, and at my forbearing them private meetings, and I muſt not be admitted in ſuch ſins; In the next place I gave them notice that for their unjuſt excommunicating my wife, and refuſing to give any reaſon or ſatisfaction about it, and for other reaſons (which the reader will ſee ere I have ended) I did withdraw from them, and could walk no longer with them; and ſo I ſtiled my ſelf (a late member) as I hope was proper enough, though not actually excommunicated, nor diſmiſſed by them; and yet for all this I hope, I am no otherwiſe an Apoſtate, then Luther was, who ſaid he was an Apoſtate, but it was from errour to truth.

But Mr. *Stucleys* Church is now become offended and muſt be ſatisfied, ere they will ſay farewell to *Toby*.

Well ſatisfaction muſt be had, and I hope I ſhall ſatisfie thoſe that are capable of ſatisfaction; The Church requires ſatisfaction becauſe I ſay; They have unjuſtly curſed my wife; And I require ſatisfaction becauſe they did unjuſtly curſe her. M^r. *Stu-*

Mr. *Stucley* pray Sr. be ingenious; have I not offered by word and writing; that I was ready to receive your charge (if you had any againſt me) and to ſubmit to the determination of godly judicious, and indifferent Miniſters or private Chriſtians? And have you not refuſed this; Calling them forreiners; and will referre it to none but your own Church, Mr. *Eveleigh*, *Owen*, &c. parties as deeply guilty as your ſelfe, in this male adminiſtration, theſe muſt be the indifferent Judges. To determine whether you and themſelves have done right, or wrong in your proceedings, none elſe muſt intermeddle in your Church affaires, and why? 'Tis your principle, a principle without Scripture precept or preſident, a punctilio, or device to wave and evade the hearing of the Judicious, leaſt the nakedneſſe of your cauſe appeare, and your ſhame be diſcovered, Sr. I hope you did Reverence learned Mr. *Burroughs*, if ſo, pray take the paines to look into his Heart-diviſions pag. 43: where he ſayes.

*Thoſe in the Congregationall way acknowledge, that they are bound in conſcience to give account of their wayes to the Churches about them, or to any other, who ſhall require it, this (ſaith he) not in an Arbitrary way, but as a duty they owe to God and man.*

Obſerve, he makes no diſtinction, but ſayes to the Churches about them; or any other, that

that ſhall require it. And this he ſpeaks not only as his own opinion, but as the judgement of thoſe of the congregationall way in generall. Pray tell me, how you will reconcile your practice with this judgement? I would willingly know why? or upon what different principle it was, that you refuſed to give Mr. *Nicolls*, Mr. *Bartlet*, Mr. *Downe* any account or ſatisfaction touching the reaſon & grounds of thoſe your proceedings, when thoſe three Miniſters deſired it, after you had ſent them your monition (in the nature of a mandatum) that they were to take notice that you and your Church had Excommunicated Mrs. *Parr* and my wife: did you adviſe with any of the Churches in *Exeter* or elſewhere before your precipitate proceedings? Pray let's know in your next how it was reſented by your brethren of the congregational way, at your late convention, at the Act in *Oxford* (if truly ſtated by you which I muſt ſuſpect) did they commend your practice (as it is reported) and intend to draw it into preſident, or did they blame you for it? Have you known any power either Epiſcopall, or Archiepiſcopall, (but only Papall) that claime ſuch an abſolute *Independent* juriſdiction, as to deny all Appeales; and refuſe to give any account of their wayes, and adminiſtrations (when deſired) before *Independency* was ſet up? Pray what meant you by your notice

tice to the Miniſters in *Exon*, was it not, that they ſhould deny theſe poore ſouls communion upon paine of your and your Churches high diſpleaſure, muſt your (*Ipſe dixit*) ſatisfie, without ground or reaſon? If this be your principle, we doubt not but within a few pages to ſhew who are the *Schiſmaticks*, whether Mr. *Stucley* and his Church, or *Toby Allein*; But of that by and by, I paſſe on to his obſervations on my Teſtimoniall.

Reader, here ſee (this peaceable man) how his heart riſes and ſwells againſt the chamber of *Exon*. (as he call's the Subſcribers to my certificate) he will not be guilty of ſuch a piece of incivility, as to ſuffer them to paſſe without abuſing them, he muſt have a fling at them, now they come in his way.

In the firſt place he gibes at their Adminiſtration of juſtice, we muſt (ſayes he) carry our ſelves warily, leaſt we be bound to the good behaviour warily, not honeſtly, he begins with a jeer.

Pag. 3. Next, in his third and ſome enſuing pages; He call's them my Compurgatours, prolocutours, Seconds, guard, *&c.* and tacit'ly repreſents them, as men diſſaffected to the Supreame Magiſtrate, with his jearing (*Spectatum admiſſi*, &c.) and that his Highneſs affections to him, is an eie-ſore to the chamber, &c.

Reader this is the peaceable man ſtill, If thou

wilt believe him, he takes no pleaſure in a *Salamander* life, and yet *Toby Allein* and his wife are not ſubjects high enough to wreak and fret his malice upon.

No, the chamber: they muſt know that he is offended at them alſo, and they and all the world muſt know, what a favourite of the *Protectors*, Mr. *Stucley* is, he put's it in print. But alas (poor man) how vain is it to be angry with thoſe that care ſo little for it: doubtleſs the chamber takes notice of it, ſo farre, as to be ſorry for his ſimpleneſs, and that ſuch a ſpirit of envy and contention ſhould lie Couchant, and diſcover it ſelf from under Mr. *Stucleys* paſtorall Robe, They can bear a few gibes and jeeres from Mr. *Stucley*, and look on it as his weakneſs, and that it would be weakneſs in them to ingage in a Conteſt with him about ſuch things ſo inconſiderable. The *Eagle* ſcorns to catch flies; I ſhall onely ſay, that had I ſaid & inſinuated ſo much of the chamber of *Exeter*, as Maſter *Stucley* hath done, It might have been called, an *Impudent* lye.

But we leave him in his ſweat of diſcontent againſt the chamber, and ſhall ſpeak a word of his query, why I had not gotten a Certificate from the Miniſters or from his Church, I having (as he ſayes) reported his Church to be the honeſteſt people that ever I came amongſt.

To this briefly, That as for the Miniſters---

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Certificate I might have had it, had I needed it; And as for his Churches Certificate, I left it for him to take the benefit of that, being the best he can get; And as for his Church, If I reported them to be the honestest people, *&c.*

I do now find I was in a great mistake, and must retract and ask them forgiveneſſe; I ſhall promiſe to ſay ſo no more till I have better evidence for their honeſty: I am not the firſt that have been deceived by theſe *Independents*; and therefore I hope I may expect a pardon of Courſe. Next Mr. *Stucley* raiſes *querres*, upon the contents of my Teſtimoniall, (ſimple ones God knows:) how eaſy is it to pay him home in his own Coyne; May it not be ask't of him, 1. whether he as not an unrighteous Steward in his cauſeleſſe curſing my wife? Secondly whether he be not better affected to his *Independent* party and intereſt, then to the Common wealth? thirdly whether he hath not raiſed more diviſions in the Churches of Chriſt in *Exeter* by gathering a Church out of other Churches, then ever was known in *Exeter* before? But to let that paſſe, I ſhall only adde,

That the Certifiers (however Mr. *Stucley* repreſents them) are known to be men of that worth, loyalty and integrity, that they diſdaine for any reſpects whatſoever to certifie any thing but what they know to be really truth: And had they not been ſo, doubtleſs he would

have long ſince informed againſt them; or elſe had neglected his duty.

Pag. 4. Whereas in his fourth page he inſinuates that I am to have a triall at Law againſt him, *&c.*

Reader, be pleaſed to take notice, that after M^r. *Stucley* had libellouſly ſlandred my wife in pulpit and print, before I printed my *Narrative* I demanded (by ſeverall letters) ſatisfaction for this publick defamation, as a breach of the Laws both of God and man: Telling him, that if he would ſhew the matter of fact truly ſtated, and a poſſitive Scripture, or Law of man, for ſuch a procedure on ſuch a fact or its paralſel, he ſhould convince me.

I likewiſe ſent him a charge, conſiſting of four particulars, (to wit) firſt his application of *Prov.* 5. 8. 9. and *Tit.* 2. 5. to my wife, inſinuating her to be a harlot and unchaſt: Secondly his reporting her to be a woman knowing no ſubjection at home or abroad, Thirdly, his ſaying, that ſhe went from them to avoid Curch cenſure: Fourthly his reporting that ſhe never gave any reaſon for her leaving them: I charged him that in theſe particulars he had ſcandalized my wife, and therein broken both the Law of God and man. I deſired a debate of theſe particulars by himſelf and Maſter *Mall* (his aſſiſtant,) and two others whom he thought fit with my ſelf and three other

godly

godly Christians that I should bring, promising that if he could prove either of them, nay, if I did not disprove all of them, I would lay down and beg him mercy.

His answer was, that this charging him with particulars, he did not like, and that it was not the way of gaining him; But that I was to tell him his fault between me and him alone; And failing in that first assay; Then I was to take with me, one or two of that particular fellowship (meaning his Church) and that untill then he saw no reason at all to call in forraign helps.

Note Reader, this learned *Rabbi*, he tells me that I must first tell him of his trespasse privately, which himself hath published on the house-top, in pulpit and presse.

I thought he had known better how to distinguish, as to the Application of Admonitions, and that there is a vast difference between the case of private personall wrongs; And publick Church male administrations.

Next (sayes he) I must take two or three of his Church; They were partakers in the fact of cursing my wife; And they are to admonish him for that, which they joyned with him to doe.

Note, he wholly declines my proposall, and hath found out this shift, he tells me the Church are offended, that I take offence at their proceedings; And summons me to his consistarie

before Mr. *Eveleigh*, *Owen*, and the reſt, judges in their own cauſe: for them to debate, and determine whether he & they had done right or no: you may imagine what a piece of juſtice I might expect from them. Right *Lidford* Law. Hereupon I gave notice to the Church by letter, that foraſmuch as they had abuſed the Ordinance of Chriſt, in Excommunicating my wife on ſuch pretended crimes as were apparent falſities; I had therefore withdrawn from them, and could neither in reaſon nor conſcience joyn with ſuch a Congregation as live wholly under an *Arbitrary* form of Church Goverment, and admitted of no appeales in the caſe of unjuſt excommunication.

And ſo, after Mr. *Stucleys* deniall of a friendly debate often propoſed by me, I was enforced to commence my ſuit at Law, to right my ſelf in way of a legall proceeding. And this is the action of the caſe, he there ſpeaks of.

It would be almoſt infinite to follow him in every of his impertinencies and frothy fancies, I purpoſely wave many as inconſiderable, and ſhall ſpeake only to the moſt material, that I tire not the Reader.

Mr. *Stucley* hath done with my Teſtimoniall, and now taking leave of the chamber, with his *pace tantorum virorum*, a jeering farewell, he paſſes to my Epiſtle.

He begins with a whipper: Scandall & contumacy

tumacy (ſayes he) was proved againſt my wife, and therefore her cenſure was not unrighteous: good Logick, were it true; yea, but he will prove it by his Sermon notes (alias) his printed libel: I referre you, ſaies he, to the notes of my Sermon in print. A very ſtrong evidence, a cogent argument. He and his Church muſt curſe my wife for deſerting them and joyning to her former paſtor, but ſcandall, and contumacy muſt be the gloſſe and pretence for their proceedings. Mr. *Stucley* preaches, & prints her guilty; And that's his proof. They ſay ſo; And therefore 'tis ſo; they are ſatisfied, and therefore others muſt me.

The Phariſees ſay that Chriſt had a Devil, and therefore it muſt be ſo; *probatum eſt.*

Suppoſe a vile wretch (being met with a parcel of his Deſciples, as bad as himſelf) do preach and print blaſphemy (as many doe in theſe dayes) is it true? or is it ever the leſſe blaſphemy, becauſe he preaches and prints it, and his Deſciples own and maintain it? This is ſorry ſtuff.

Next we are now come to the point, the whole ſtreſſe of the buſineſſe in difference between Mr. *Stucley* and my ſelf lies in this, namely, whether my wife were guilty of Crimes deſerving excommunication, or not deſerving? whether guilty of contumacy, or not guilty? in a word, whether his curſe be cauſeleſs or not?

I am not ignorant that I am to encounter, one, that Goliah-like seems to bee armed *Cap-a pe*; He is a Scholer, which I pretend not to, therefore the disadvantage lies on my side; But I trust my cause is good, and my designe is satisfaction, and therefore shall not fear to take leave humbly to propose a few *queries* to serious consideration.

First, whether a particular Church may impose, presse or practice any thing that is not warranted by Scripture precept, Apostolicall institution, or primitive Church practice?

Secondly, whether, If such things be imposed pressed or drawen into practice, by a particular Church, the Church members may not refuse it as arbitrary and after their declaring dissatisfaction in point of conscience may not withdrawe from such Church, till they receive satisfaction; and for non-satisfaction, wholly desert it.

Thirdly whether a particular Church denying, or tying up it's members by Covenant, compact or otherwise from communion with other Churches of Christ in the ordinances, and it's refusing to admit the members of other Churches of Christ (professed believers and orderly livers) to communicate with them, in the ordinances, be warrantable by Scripture rule, Apostolicall institution, or primative practice, or on the contrary, be se-

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peration & ſchiſme in ſuch particular Church.

Fourthly, whether there be any Scripture Rule, or Parſident, for a particular Church, to erect private meetings, and there to pray, preach, and carry on deſignes and particular intereſts, relating to ſtate affaires to promote ſelf-edification in ſtead of ſole-edification? — and if not.

Fiftly, whether a Churchmember, ſeeing the danger, and taking offence at ſuch practices, having declared againſt it, may not in conſcience abſtaine and withdraw from ſuch, and joyn in the ordinances with other congregations of Gods people, without incurring the guilt of Shciſme.

In the next place I ſhall point Mr. *Stucley*, to ſome paſſages of the late reverend and learned Mr. *Burroughs* in his heart-diviſions pag. 173. & 174.

If (ſayes he) *the cauſe of leaving communion be juſt, then thoſe who gave this cauſe are the ſchiſmatiks, not thoſe who withdraw upon it, thus the Governors of the Church may be the ſchiſmaticks and a private member withdrawing may be free.*

And again, if Governours impoſe that which is not neceſſary (though in it ſelf not ſinful) and will not beare with the weakneſſes of ſuch, as think it to be evill, if upon that, they be forced to withdrawe in this the Gover-

vernours are the *Schiſmaticks*.

And againe in pag. 50. The power of the Church (ſayes he) extends not to the puniſhment of every thing, that either may by the Governours of it be conceived to be evill, or that is indeed evill, but onely ſuch things, as ſome way or other appeare to be againſt conviction and are obſtinately perſiſted on, &c.

And in pag. 52. thoſe that will goe farther, they will puniſh for every evill, and if they uſe meanes to convince them, and they be not convinced, they will judge them obſtinate, & proceed againſt them accordingly, thoſe challenge & exerciſe not the power of Chriſt, but Antichriſt.

And againe pag. 67. this is generally held by our Brethren (ſaith he) If a man be rightly caſt out of communion with one Church, he is thereby caſt out of all. If this be ſo (ſayes he) then ſurely many things muſt be ſuffered, before we proceed to caſt out a member, it muſt not be for every error of miſcarriage, thus alſo Bp. Davenant in his rules for peace, theſe may not be cut off from communion with particular Churches, who remaine joyned to the Catholick Church.

And againe pag. 90. Prelatical ſpirits indeed account it their honour to force men to be of their mind; 'tis their glory, that they can ſay to the conſciences of men, bow downe before

before us: a gracious ſpirit abhorrs the thought of ſuch a Tyrany.

Theſe things thus premiſed and conſidered, I apply it to the caſe in hand, in theſe few enſuing queres.

Firſt I enquire, what other meaning or conſtruction but impoſing and preſſing things unneceſſary, can be made or put on thoſe paſſages and practices in your Covenant (for ſo your Elder Mr. *Eveleigh* named it to me and my wife) (*viz.*) that we ſhould hear you, when you preacht, and noe others, without your leave, and that we muſt expect a greater bleſſing on your Miniſtry, then any others, and that we muſt frequent your private meetings, or be accountable to you and your officers for our default? Have you any Scripture-rule or primitive Church practice for theſe, and for ſuch preſſing of them (as your Elder did) on me and my wife to ſubſcribe unto them? and as for your denying liberty to communicate at the Lords table with other Churches of Chriſt, where is your Scripture-rule or reaſon for it? Is not this an impoſing and preſſing of things unneceſſary.

In the ſecond place I enquire, whether I and my wife did not refuſe to ſubſcribe this Covenant upon grounds of diſſatisfaction, in point of conſcience: pray ask your Elder, did I not tell him I muſt firſt ſee direct proof, or

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ſound conſequence from Scripture, to convince me that this was an injunction of Chriſt and not arbitrarie, ere I could ſubmit to it.

And pray ask him farther, did not my wife tell him that ſhe found no ſuch rule of Chriſt, nor obligation upon Chriſtians, and could not in conſcience ſubmit or yield to be ſo tied up, but deſired to ſtand faſt in the liberty wherewith Chriſt had made her free, or that effect, this, I ſay we did refuſe to be ingaged unto in point of conſcience.

Thirdly, I enquire farther, did not my wife tell Mr. *Eveleigh* and Mr. *whitehorne*, two of your members, that came to admoniſh her for not comming to your private meetings, that ſhe was offended at your carrying on ſelfiſh deſignes and intereſts, under pretence of ſerving God, at ſuch times, appearing both in your prayers and practices, and that ſhe could not, with a good conſcience joyn with ſuch, but would leave you, eſpecially after ſhe had heard *Capt. Rolls* his ſtrange praying, and the Churches perrilous petitioning the *Protector*, which you ſent me to ſubſcribe, whereof the danger was repreſented to her as my *Narrative* doth expreſſe, had ſhe not juſt cauſe to take offence at this? were not ſuch things enough to ſtumble a woman, to make her fear & in point of conſcience and prudence alſo, to avoid this apprehended danger, both to ſoul and body? Pray let it be conſidered.

But

But now I mention this petition, I must take heed for Mr. *Stuckey* is offended as you may see in page 7.

Where he makes the Reader believe he hath gotten me into his Net, into a dilemma inextricable; That unavoidable I must be either a Traitour, or a lier, here he puts a bold face on a bad matter; But pray not too fast, let's along with you.

Reader take notice that in my *Narrative* I was telling the grounds and occasion of my wifes withdrawing from them, That she heard a friend say, that there were dangerous passages, in their Church Petition, which they brought me to signe; And in particular a clause, to pray the *Protector* to dissolve the Parliament, and I told you also that this (amongst other things) did, (as it well might) trouble her, and cause her, to cautionate me to be wary what I did, and at length for this and other reasons before recited, to withdraw from them.

For my part I never read the petition, nor knew its contents whether there were any treasonable undertaking in it or nor, let the contrivers and subscribers look to that, I did mention it in my *Narrative* only to shew the occasion and ground of my wifes dissatisfaction, and one reason of her deserting them, I had not the least design to alienate the chief

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Governors affections from him & his Church (as he ſuggeſts) I fear not the guilt of miſpriſion of Treaſon; But yet ſeeing Mr. *Stucley* puts me ſo hard to it, I ſhall ſee whether we can extricate our ſelves out of Mr. *Stucleys* dilemma, and that I may not be guilty of miſpriſion of Treaſon, and others may ſee who is the Traitour or the liar, I ſhall here inſert what I have heard (and doubtleſs Mr. *Stucley* will not deny) was the heads or ſubſtance of their Church-petition as followeth.

*Should this change be* (viz.) *the Kingly office be accepted, how much will the liberty of the Saints be hazarded; And will you put on the yoak of intolerable ſlavery on their necks with your own hands, and rivet it faſt by a Parliamentary Power from falling of.*

Can your Highneſſe be ignorant, that there is too much of an impoſing ſpirit in matters of conſcience, ſtill remaining in the middeſt of us, who would gladly deny liberty to thoſe who have earned it with their bloud; and muſt we again forſake our inheritances & eſtates, &c.

We cannot but remember your Highneſſe; That the itch that was upon the ſpirits of men (nothing could ſatisfie them, unleſs they could put their fingers on their Brothers conſcience to pinch it) is not yet healed, what aſſurance will the Parliament give, that your Army, who are at preſent a fence between us, and fiery ſpirits) ſhall be continued? And

And is it not sufficiently known that many of those persons that cry up Monarchy, as hereditary, are crying down of a Military Basis, as inconsistent with magna charta and the liberty of the Nation?

If the Militia be kept in your Highnesse hands, it was that which was thought unreasonable for the King to pretend to: If left in the Parliament, so chosen by the Nation as now qualified, may it not easily be presaged how suddenly they shall be disbanded? or what ground or hope hath your Highnesse, that the spirits of the Common people are now more wary in picking and chusing Representatives then of old?

Did you not lately see what need you had of your counsell to set guards on the Parliament, to keep out *Malignant* and violent spirits, though we fear, notwithstanding all their vigilancy, there are but too many crept within those doores.

How unreasonable is it, that they who came together by virtue of this Government should now be permitted to pull it down?

If it were thought unreasonable that any should sit without a recognition: Is it not most intolerable (pardon our boldness) that the subverters of the Government, should be let alone their months being long since expired? Doth it lie in your Highness breast to secure the Govern-

vernment againſt ſuch Invadors? Will not this as dangerouſly diſſappoint, and diſcompoſe the Nation as any thing that could have been invented, by the greateſt enemies to your peace and welfare?

Laſtly are not the ſame weeds, nettles and briars thriving under this Parliament as under tholaſt; And are there not the ſame reaſons, for their diſſolution, as for the former?

*May it therefore pleaſe your Highneſſe to lay theſe things cloſe upon your heart, and not to conſent to ſuch alterations and ſubverſions of Government*, &c.

Reader; there needs no *Paraphraſe*; Theſe heads were given by one of their own members (no Apoſtate) and therefore I think Maſter *Stucley* will not ſay, 'tis a lie or a falſe copy, only I cannot paſſe it by, without a *query* or two.

Firſt I ask why Mr. *Stucley* himſelf, had not printed their petition in his Book, he ſayes he was not aſhamed to tell the world of it, and yet conceales it; If it were ſo honeſt why had you not printed it?

Secondly I would ask him, whether it were recomended to him and his Church by his holyneſſe from *Rome*; or was it compoſed within the walls of Mr. *Raddons* Poſthouſe in *Exeter* at their private meetings?

Thirdly, I would know whether thoſe that

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ſubſcribed it were *Engliſhmen*, *Italians*, or *Spaniards*.

Fourthly whether Religion doth challenge any other place then to be a ſettler, no ſtickler in the State?

Fifthly whether ſome eminent Stateſmen did not diſcourage M^r. *Mall* (your Agitator) from preſenting it, and whether it were not turn'd back to be laid aſide, or amended?

Sixthly, whether ſuch Church-work might not juſtly offend weak members, and put them upon thoughts of ſatisfaction before they joyn farther with ſuch a Church?

Doubtleſſe M^r. *Stuckley* will take ſome pains to give ſome ſolution and ſatisfaction to theſe *queries* in his next, which I ſhall content my ſelf to waite for with patience; And that I may no farther digreſſe, I return to examine his allegations of my wifes ſuppoſed crimes and contumacy, deſerving excommunication; and here I find he would make the world believe, that 'twas not for deſerting them and going to her former Paſtor: this he thinks will not hold, though this in truth was at the bottome. But now (for-ſooth) it muſt be running away from her husband.

Reader for ſatisfaction in this, read my *Narrative*, which ſhews the true cauſe, manner and end of my wifes going to *Honiton*, which he falſly call's running away.

The truth is, her ſpirit was troubled at thoſe ſorry actings in the Church, which I have before ſet forth; ſhe ſaw mad Church work a-making, ſhe feared entanglements and could not in conſcience continue longer with them as I preſſed her to do; therefore ſhe deſires ſatisfaction, and on that occaſion and no other, ſhe went to *Honiton* in order to go to *Taunton* to Mr. *Newton*, and my Brother *Allein*, Miniſters of *Taunton* for ſolution of her doubts. I appeale to the impartiall Readers.

What think ye? might not this intended tying up by covenant to a particular Congregation, & debarring her of the liberty of Church priviledges in Communion with other Chriſtians; and their ingaging in State affairs in ſo unheard of a manner, make a good woman to uſe means for ſatisfaction, and quiet of her conſcience, when ſhe had told them and me, ſhe could not in conſcience continue with them? and ſhe was told, ſhe could not leave them: might not this, I ſay, cauſe her to be importunate for ſatisfaction without danger of excommunication?

*Object.* But they object; ſhe went away, and I knew not of it.

*Anſ.* I anſwer; ſhe had told me before that ſhe would go ſomewhat for ſatisfaction; and I had before agreed to her going to *Taunton* for it. But ſuppoſe I did not for preſent know whethr

whether she was gone; what then? must she therefore be run away? None but an *Independent* will judge so.

*Object.* But 'its farther objected, why then did ye grieve at her going away and said, she would leave you?

*Ans.* To this I answer, 'tis false, I never said she would leave me, whatever you vouchers *Capt. Rolls*, and *Owen* do tell you. They are your own Disciples; and have been her accusers and judges.

Secondly I say, I had reason to be troubled: first at the ill use and advantage I apprehended such as you (who watcht for her haltings) would make of it. And again secondly, because I had no sooner complyed & condescended to the healing of her troubled spirit, but had too much hearkned to some of your cruel counsells and instigations against her.

Let me put Mr. *Stucley* a *querie* or two?

First let me ask him did I ever complain to him or his Church or any other, that my wife was run away, and require a Church proceedings about it? or did he or his Church ever ask me whether she did run away or not, or whether there were a reconciliation, did any of them examine the case before they proceeded to curse her?

Secondly, did not he and his Church (being madded at her leaving them) in point of

policy or rather revenge conſpire to ſpread and foment this falſe report, and then call it a publick Scandall, paſt her husbands pardon, and ſuch as he and his Church muſt take cognizance of *ex officio*, and curſe her, for unleſs ſhe would cry *peccavi*, though innocent. This will be the caſe another day, whatever they pretend to hide it now. She had left them: they could not brook it, therefore they ſeek occaſion and finding none, They feign and frame ſomewhat that they may have ſome ſhew for the work: it muſt be done *in Terrorem*. Strict Diſcipline againſt the wife, may chance deterr the husband from going away; for they now fear his departure too. To looſe a Church member may be ominous.

Thirdly, I ask Mr. *Stucley* this queſtion, If he and his Church had ſo good a cauſe, and could prove their pretended crimes againſt my wife, why was this conſcientious Paſtor ſo rigid, as to refuſe a hearing and debate of their accuſations before Mr. *Ford*, Mr. *Down*, and others nominated by my wife, whereby he and his Church might have been cleared and juſtified in their proceedings, had their pretended delinquent been convicted?

Where was this mans wiſdome or charity (I would fain know?) who rather then he would abate a hairs breadth of his greatneſſe and honour (that proves his ſhame) he will

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give my wife to the Devil, send her packing to hell; where is this mans Scripture-rule, or Church president for such a wilfull procedure?

Hear learned *Zanchie*, treating about Church power in the point of excommunication.

*What is more grievous* (sayes he) *to the whole body of the Church, then to cut off a member from the Body? If a Church* (saith he) *be small and consists not of many learned men,* (as *Mr.* Stucleys I am sure doth not) *excommunication ought not to be done, unlesse the neighbour Churches be first consulted withall. A chirurgion* (*if he fear God and be wise*) *doth not cut off a hand or an arme, before he hath first heard the judgement of the skilfull neighbour Physitians.*

And the late reverend M^r. *Vines* in his Treatise of the Sacrament of the Lords Supper, pag. 212. sayes.

*The proper and Adequate, and immediate object of debarrment from the Communion of the Church is a Sandalous person, that holds either a course, or hath committed the act of a scandalous sin*, which he explaines to be, some Atrocious or grievous sin of the first magnitude, *If any that is called a Brother be a fornicatour, Idolater, covetous*, &c. 1 Cor. 5. and 1 Cor. 6. 9. *Know ye not that the unrighteous shall not inherit the kingdome of God, nor fornicatours, Idolaters, adulterers, abusers of themselves with mankind, nor theeves, nor coveteous, nor drunkards,*

*nor revilers, nor extortioners, and such were some of you*, &c.

And pag. 213. *He tels us it must be an open and manifest sin, else it is not Scandalous*: And known it must be either by evidence of fact, confession or conviction.

Now let Mr. *Stucley* shew wherein my wife was guilty of any such Atrocious or grievious sin, and if not, why fall's he upon this highest work of excommunication?

*Little flies* (sayes Mr. Vines) *must not be knockt down with so great a hammer.*

*Object.* True (sayes my Adversary.) But there was contumacy that your wife was guilty of.

*Anſ.* I answer first, if no crime, no contumacie.

But secondly suppose a fault, I deny any contumacy: what contumacy? when she had made so many overtures to be tried by indifferent judges, godly indifferent Ministers or people: what contumacy? when the poor women wrote to Mr. *Stucley* their desires, to be communicated to his Church, to have their cause heard by understanding and impartiall men whosoever they be, and gave assurance, that they would submit to the Law and will of Christ, which letter, this faithfull Pastor pocketted and concealed from his Church, you see what a good will he had to the work; he would

would curse them right or wrong, where is the contumacy in her? was it not Tyranny in him? doth he not deserve a Bishoprick.

By this time (I suppose) the Reader sees, how pertinent and applicable Mr. *Malls* quotations are to the case of my wifes unjust excommunication; And whether she were guilty of crimes or contumacy deserving such a cruel censure, unjustly inflicted by Mr. *Stucley* and his Church, I leave it to the judicious to consider.

Before I passe, I take notice that in his 5. pag. he tells you, that I am willing to wave the question about the impertinency of Mr. *Malls* quotations, and to referre it to the learned, and sayes that I should have studied the question, and not contented my self with an implicit faith in the learned, *&c.*

To this I answer, I think the question is now put out of question, and by what hath been cited out of those learned men before named, it plainly appeares that his quotations are frivolous and impertinent to the case in hand, let the Reader judge.

And as for an implicit faith in the learned, I say an implicit faith in Church affairs, is no way satisfactory unto me; And therefore I desire Mr. *Stucley* to satisfy me; whether he did not tye up his Church-members to an implicit faith in him, when he did upon that black

day of his curse, make his members subscribe a Church-covenant or oath, That they would submit to his guidance and teaching as their Pastor, (absolutely) without any restriction or limitation? why had it not been added, he guiding and teaching according to the rule of Gods word? what is this but to pin their faith on his sleeve? what is it but an implicit faith on Mr. *Stuley*. St. *Paul* durst not be so bold; he bids the Churches be followers of him; and the other Apostles, as they are followers of Christ; are we not bid, to the Law and to the Testimony? bid search the Scriptures, bid try the spirits? Must we take up all you say upon Trust? are there no deceivers gone forth into the world, and into the Church too? Wolves in sheeps clothing such as (like the Devil) transform themselves into Angels of light, creep into houses & captivate silly women, &c. Pray Sir tell me why was this omitted in your Church-covenant or oath, which Mr. *Mall* hath inserted in his Book? should not oathes and covenants be plain and expresse? or will you supply it with an *& cætera*. Have you not herein outwitted the Pope, and made him a younger Brother? Surely there is somewhat lies in this pad, pray explain your self next.

Reader I am sensible that I have been too tedious hitherto, and should I trace this fox in his wiles and cunning fetches in every page, I should

ſhould tire both you and my ſelf to unkennell him; I profeſſe I am heartily ſorry to ſee his impudence; he would make the world believe the Crow is white, and that 'tis night at noon by his Logick all are lies, but what he himſelf ſayes; he ſees he is ingaged head and eares; and muſt make lies his refuge to maintain his and his Churches unjuſt act, like the boy that bid his mother call whore firſt.

For a man to Cloyſter himſelf up, and like the Owle to decline the light of a hearing, and to be aſhamed to give account to Miniſters and others that are diſſatisfied, doth not this in the eie of every judicious Reader ſpeake him guilty and unworthy?

What hath been already ſaid, anſwers many of his foul Aſperſions I ſhall now contract my ſelf and curſorily run over the reſt.

And firſt for his affirmation that I and my wife conſented to M^rs. *Parrs* ſuſpenſion, in pag. 8. I profeſſe we never knew of any ſuſpenſion of her, much leſſe joyned in any; her anſwer was (as to me) faire and ſatisfactory, (*Viz*) that ſhe remembred not the things for they accuſed her, and if ſhe were convinced of it, ſhe would be ſorry for it. I never voted it ſatisfactory and neither knew nor joyned in any ſuch ſuſpenſion, therfore that's an untruth on M^r. *Stucleys* part.

And next as for M^r. *Stucleys* inſiſting on my

my wifes neglect of admonition. &c.

I anſwer that ſhe did declare unto ſome or one of the officers, her dislike & diſſatisfaction at their cariage in ſeverall particulars aſſoon as ſhe had a convenient opportunity, which proved fatall to her in the end. 81

Take notice reader, it was not a Brother or a Siſter ſingly, or a few members, but 'twas the whole Church', they were all as it were hung together in a ſtring. Their tying up the members by compact; their intermedling in State affaires, their carrying on ſelf deſigns, their practicall forbidding communion with other Churches; their traducing thoſe that are not of their way, was a diſeaſe epidemicall, that run through the whole body, and was diſcove'rd by degrees to be the very product of their private meetings, as if it had been a part of their Religion. And would it not have been look't upon as a peice of pride & preſumption for my wife to reprehend a whole Church; & ſhould ſhe not (thinke you) have been accounted againſt (as M^rs. *Parr*) for a contentious woman, that raiſed diſcord and diſturbance in the Church.

I ſhall (for brevity's ſake) leap over many of his pages, the ſumme of what he there alledges; being anſwered occaſionally in my former ſheets.

I alſo paſſe by his ſilly probabillities in the 14. page;

page; which he brings to induce a belief in the reader, that my wife ran away, and intended not for *Taunton*, 'tis fully answered.

His Queries; whether dame must ride upon the Mugle of the Mare? and whether *Honiton* be in the way to *Taunton*, and the like are so sordid and ridiculous, as ti's unworthy an answer, better be fitting the Tongue of a stage-player then the pen of a Minister, every child sees 'its weakneſſe; and therefore I content my self with the saying of the wise man, answer not a fool according to his folly, least thou also be like unto him.

'Its meerly forged to say, that *Iohn Mongwell* reported that Dame ran to Ireland with another womans husband.

'Tis false also that I could not for a while be admitted into my wifes chamber at *Honiton*: & also false that my wife confest that she had left me because of a different way: and that *Honiton* and *Exeter* rang of this Scandall; all of this stuff proceeded from M^r. *Stucleys* forge.

'Tis likewise most untrue that he affirmes in the 16. page, that my wife refused conference with those of the church that were sent unto her: she would have conferred with them, if others might have been present: she well knew they came to intrapp her, as they did M^rs. *Parr*, dealing with her singly.

I onely adde, that the action of my wife in going

going to *Hanyton* was not Scandalous. It was honest and upon conscientious grounds and ends, as in my Narrative is set forth.

In his 17. pag. he falls upon me for neglecting Church-fellowship *i. e.* Neglecting their Conventicles at Mr. *Raddons* posthouse, to hear my wife vilifyed and abused, and others reproached and slandred; and see self designes promoted. Reader thou hast heard what broth is boyled at those meetings.

Note; these subtle foxes must have their private meetings, to distill their principles, and gradually to discover their practices among their choice disciples of their own gang, that make no bones to swallow any thing that their infallable Master doth impose or command: witness their Subscripsion to his imposed Covenant, binding them to follow his guidance and teaching absolutely without any restriction or limitation: witnesse, their stickling Church-state petition and the like, of which thou hast already heard.

For my part I am farr from decrying or declaiming against the meetings of Gods people, either in publique or or in private, as there is or may be cause or occasion.

But what need this private meeting, so constituted by strict injunction and to be frequented upon paine of Castigation I professe I can see neither warrant for it, nor good of it: what

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is done: there you have partly heard is it not to strengthen the members in their separation from other Churches of Christ, and to infuse farther dividing principles, to widen the Breach, that they may work their own ends? why not publique meetings that all Gods people may see and heare what they doe, what they pray, and what they preach and practice as other Churches doe.

I am of opinion that we ought to admonish, instruct, comfort & edify any of Gods people of what societie soever, at all times as there is occasion & opportunity. But not of your vowcher Mr. *Owens* opinion, *that we are to love those of your Societie, as a man loves his wife above other women*, I know no such rule.

I must confesse, I am very much for publick meetings, since I so much observed their private transactions, I much better like our publique administration of justice in open legall Courts in the face of the country, since I have taken notice of some chamber proceedings before private Comittes. Mr. *Raddons* Posthouse was the Conclave, where Mr. *Stucley* and his Church did curse Mrs. *Parr* and my wife.

As for Mr. *Stucleys* cavills, and exceptions against me for my pretended neglecting Church fellowship; I referr the Reader to my letter in my Narrative, which was to have been com-

communicated to his Church; had he been faithful, which will give a ſatisfactory anſwer.

I muſt ſay ſomewhat to *Tom Savery's* letter, which for the excellency of it Mr. *Stucley* hath put in print, pag. 19.

The very reading of it with obſervation and reference to the matter then in Queſtion, makes good what I have ſaid concerning it in my Narrative.

Note in the beginning of his letter, he ſayes, *His ſoul is grieved for my diſorderly walking, I meane* (ſaith he) *your abſenting your ſelf from our private meetings &c.* Then followes; *if the wife of your booſome divert you, &c.* That is (ſee the ſcope of his letter) divert you from our private meetings, what then? he tells me out of *Luke* 14.26.27.33: *if any one come to me and hate not his father and mother and wife &c. he cannot be my diſciple.* See his good Application: If my wife divert me from their private meetings (you have heard what they are) If I do not hate my wife I cannot be Chriſts diſciple. An excellent concluſion, a very ſound inference. I hope, notwithſtanding his doctrine) that I may come to Chriſt without coming to ſuch private meetings as theirs are: and I hope my wife may divert me from error, from danger, from their private meetings, and yet not divert me from Chriſt, or from his ordinances, ſo as to give me occaſion to

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hate her. Doth *Tom Savery* think that to be at M^r. *Raddons* chamber in praying and preaching up ſelfintereſts, and promoting dividing principles, is a waiting on God in his gallories? if it be ſo to him, 'tis not ſo to me; pray give liberty of conſcience to others, as well as take it your ſelves. M^r. *Stucley* hath well vindicated *Tom Savery*.

I take no farther notice of his deſcant on my letter to him and his Church, or of *Tom Saveries* letter to me; a common eye ſees how frivolous his exceptions are.

But now he comes with his Kill-cow in his 22. page.

*Behold yet greater abominations* (ſayes he) Well, what's the matter? He ſaith, that I fear at the workings of the ſpirit in thoſe mournings and lamentings which God was pleaſed to beſtow upon his people upon that ſad day; And that I blaſphemouſly called it a hideous howling cry, and accounted ſo juſt a cenſure to be like the Popes bull, a beaſt, when it roars the loudeſt..

For anſwer, I bleſſe God, I am not ignorant, how horrid a ſin it is to jeer at the workings of Gods ſpirit in the mournings, ſighs or groanes of his children; and 'tis not M^r. *Stucley*, nor the Divel himſelf (the grand accuſer of the brethren) can juſtly accuſe me for any ſuch thing. I can (I bleſſe God) appeal to the ſearcher of hearts,

hearts, in the uprightnesse of my heart, that I am free from any such sin, or the least thought thereof; And I do not in the least recant what I said, I did say, and do say still, that they made a hideous howling cry or noise; in so much that one of them fell down in a sown, or counterfeited; and others told me, that they were fearfull to tarry longer among them, and truly I was and am serious, and doe not jeer: I think they might well make a hideous howling cry, when they were about such hideous work; They were not about Gods work, I dare say, it was the Devils. They were perverting and misapplying Gods Ordinance.

What to curse, and cast out Gods servants to the Devil, unjustly denying them an indifferent hearing: and when they had no warrant from Gods revealed word, to pretend an immediate word, an *Enthusiasme* or Revelation for it? what else meant your fictitious Parley between God and the Devil in your printed libell, telling your Church that the Devil demanded those women to be given him by God, and that God bid your Church give them to the Devil, and bid the Devil take them, and torment them, representing them as the immediate subjects of the Devils fury and vengeance by your unjust curse, pray what meant your, *take her Devil*, was not this enough to make your members (if conscientious, any of them)

them) to make a hideous cry? yea to howl too, for fear that the Devil would have visibly appeared to encourage you in such a work, as (it is credibly reported) he hath since given you a visit in your house. 'Tis well you have gotten an inspiration, I am sure you had no written word of God, applicable to this case; and therefore what if I compared it to the Popes Bull, I think it very near of kin: yours as just and Right as his, and no otherwise.

And as for the copy of your prayer, It was taken by a man, who (whatever Mr. *Stucley* sayes to disparage him) hath been & is esteemed by honest men to be honest and religious, such as will not falsify any thing therein; But the truth is, 'tis such a mishapen piece that Master *Stucley* is ashamed to father it; and therefore in his pag. 24. he brings in his compurgatours: and who are they? his Church Officers and other complices in this unjust act; they are birds of a feather, they must witnesse that it was not his prayer, and say they, somewhat was inserted, and somewhat was omitted; but they set not down a word what this *Somewhat* was: a very fair testimonial, ask my fellows, &c.

As for the story of my wifes abusing her Sister, I have made a true report thereof in my observations on Mr. *Stucleys* printed Sermon, to which I referre the Reader, assuring him that 'tis not all Mr. *Stucleys* shufling untruths

and evaſions can acquit him from unfaithfulneſſe and unworthineſſe in that buſineſs.

And the like I ſay of his reflections in his letters: what I have averr'd touching it, is true; and 'tis ſufficiently verified by himſelf in his ſcurrilous Pamphlet againſt me and my wife, in which you ſee that practiſe exemplified to the life.

And as for his charging me with neglect of fraternall correption in 18. Particulars in his 28. pag.

I ſhall only give this ſhort anſwer, that it is a falſe charge; Liars need good memories.

Reader caſt back thy eye, and peruſe my letter in my *Narrative* and ſee how many of theſe things I complained of, that concerned him and particular members of his Church; what was this but admonition, and what effect had it? 'twas clapt up and not communicated, leaſt it ſhould diſſatisfy the Church: a fine ſhift to ſtifle my complaints and hide them from the Church, and after charge me with neglect of fraternall correption.

Mr. *Stucley* may alſo remember that I told him that I heard that the Church had ſent up a dangerous petition, and that it was ill reſented: And that he was ſo far from diſowning or diſliking it, that he wiſhed that he were in *London*, to preſent it with his own hands. And ſince he knows that I have ſent him ſeve-

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rall letters ſhewing him the particulars where-in the unrighteouſneſſe of his cenſure lay, and yet he moſt impudently denies all?

I could go through all the eighteen particulars, and ſhew how I have diſcovered to the parties concerned, my diſſatisfaction, and reprehended them for their practiſe as occaſion did ſerve. But in regard moſt of theſe are anſwered in my precedent ſheets, as I have occaſionally met with them, and others of them will fall in to be ſpoken to in my anſwer to his 48. pretended lies, I do (for brevity ſake) wave them here, and ſhall proceed to his Catalogue of lies, to give brief anſwers to ſuch as are not already ſpoken to; as followeth.

And as for his firſt pretended lie. That his Sermon contained many foul untruths and baſe reflections, who ſees it not? And that he printed it, what was it, but to ſpread falſe reports? I utterly deny that any perſon was imployed by me to write his Sermon or prayer, but after I heard what good ſtuff it was, I was willing to have it written out fair, that my ſelf and others might read it, and where is the lie in all this?

To his ſecond ſuppoſed lie, I doe ſtill averre that my report in my *Narrative* of all tranſactions relating to my wifes excommunication is true. And for his pretended care or counſel to prevent this cenſure I know none, but

only his desires for my joyning in that cruel act were sufficiently evidenced; but the Lord in mercy prevented it.

To the third, I say still, and that truely (and think the Reader is convinced) that there were never any crimes proved against Mrs. *Parr* or my wife deserving such a censure. If he can make any appeare, why doth he yet lie in his hole, and refuse to come forth before the judicious to evince it, and answer what he hath done: he thinks his pen must plead for him, and he may print lies, *Cum Privilegio*.

I utterly deny that I ever joyned in Mrs. *Parrs* suspension; I was satisfied in her answer; and if she were suspended, it was unjustly done.

To the fourth, I have answered before in my Book, and (I think) have sufficiently evinced it to be an unrighteous censure: I shall say little more to that before I see Mr. *Stucley* prove it to be righteous, which he can never do: he shuns the light, for my part I little thought that he and his Church should ever have been so far left to themselves, as to proceed so unrighteously.

I did not desire their forbearance of my wife upon any such account, as he pretends; 'tis true, that I wished them to forbear their vexings of her (almost daily) as they did, for fear least she, being big with child, might have miscaried by reason of their continued vexations.

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To the fifth, I ſay, we were fixed as members to Mr. *Downs* Church, as really as any other members of that Church, & did receive the Sacrament there, and that without any ſuch conditions as he ſuppoſes: yet I conceived, and was reſolved by an able Miniſter, that I might (notwithſtanding) ſit down with Gods people in any other congregation, as providence ſhould order, or as occaſion was offered.

To the ſixth, I ſay we were not admitted of Mr. *Stucleys* Church, untill almoſt a year after we had ſpoken our experiences; and for the difficulty of out admiſſion, if it had been either for ignorance or ſcandall, Mr. *Stucley* was often enough with us, and might in all that time have told us ſo much; But never a word of any ſuch thing till he had a mind to curſe my wife for deſerting him.

To the ſeventh, I ſay Mr. *Eveleigh* one of the Church-officers, and others called the paper which was brought into the Church to be debated (*a Covenant*) & told me that the greateſt part thereof was aſſented unto, & therefore if it be lies, you ſee who was the Authour, and that I did diſlike it I have already demonſtrated.

To the eighth; I ſay, my wife did joyn to Mr. *Downs* Church, as in my *Narrative* is expreſſed, and that which Mr. *Stucley* call's Admonition preceeding it, was only Mr. *VVhit-*

*hornes* asking her the reaſons of her abſence from their Thurſdayes private meetings, when ſhe had been abſent not above three or four times, for which I think the reader is ſatisfied ſhe had ſome reaſon to abſtaine.

To the 9. the traducing of Mr. *Forde* & ſlighting of honeſt godly people different from your principle, hath been too frequent among you, and the lie and ſlander returns on your ſelves.

To the tenth, I ſay I have ſufficiently ſet forth, the occaſion, manner, and end of my wifes going to *Honiton*, which is the Truth, and will ſtand firme another day, when all Mr. *Stucleys* foiſted probabilites, will be found to be nothing but the ſcum of his malicious Calumniating ſpirit.

To the 11th. and 12th I ſay I deny not that I had hopes to prevail with my wife to return to Mr. *Stucleys* Church, as my *Narrative* ſhews, but when I had conſidered her grounds of diſſatisfaction, and their harſh proceedings in order to excommunication, I abſtained from their private meetings, eſpecially after that one of the honeſteſt of the confederacy had counſell'd me to pluck up my ſpirits; and hold the rains of Government ſtrict in my hands, and to forbid my wifes brothers, Siſters and friends to come near my houſe, and to turn away ſuch ſervants as would not be plyable to this work, and to take in others, and to bear a ſtiff hand

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on my wife, and that then she would go from me, and I should not look after her; and that then she would be weary and repent, and I should receive her on mine own terms. I did presently guesse from whom this counsell came, for asking the party when he was with Mr. *Stucley*, he answered he had been with him about two hours before, and would needs ingage me to go to Master *Stucley*; which I thought to have done, but my heart failed me, and I durst not goe, fearing least he should engage me to some such wicked course as was proposed. You see where to repair for good counsell how to order your wives.

The thirteenth, hath neither head nor tail, I shall answer it when Mr. *Stucley* explaines himself, if it be then worth an answer.

To the 14. I averre that he opened the letter which Mrs. *Parr* and my wife sent, and most falsly and unfaithfully told the Church, that it had more of designe then humility in it. If it had any designe, it was to prevent his and his Churches harsh and heady running into a mischievous act: and if it be (as he sayes) that none of the Church saw it, I say, the worse, the more unfaithfull, and inexcusable was Mr. *Stucley* for that: it was sent, and directed to be communicated to the Church, and he would not shew it them, nor ask counsel of any in so waighty a businesse, but lead his

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Churchhead long into ſin. The letter concerned them all, but he conceales it: and did he not therein ſhew himſelf more a lord and Maſter, then a Steward and diſpencer of Gods Ordinance? If this be his faithfulneſſe, let me never be under ſuch a faithfull Shepheard.

To the 15. To this I have anſwered already, I only adde, that *Ratcliff* that noted Mr. *Stucleys* prayer, and others alſo that heard it, do averre it to be his prayer, ſuch a one as it was.

To the 16. I anſwer I have examined more narrowly this particular and find, that Mr. *Malls* doctrine was, that there is great reaſon, Scripture reaſon, when in ſevering the precious from the vile, the Church ſhould renew their covenant: and he applied it to the buſineſſe of excommunication then acted, and preſſed the renewing of their covenant. Pray where is the great difference from what I have ſet down in my *Narrative* that denominates it to be a lye? And as for his poſture, whether he ſate down or ſtood up, 'its not much materiall. If I miſtake in that, I am ſure I am right in all the reſt.

To the 17. I ſuppoſe Mrs. *Parr* is anſwering for her ſelfe: and as for my wife I ſay again, ſhe found faults and ſaw cauſe enough to leave them, and did deſert them before ſhe was admoniſhed for neglecting their private meetings

To the 18. I anſwer, that if you did not look on other Churches as *Babyloniſh*, &c. Pray tell me

me how do your words and opinions agree? pray what meaneth your cry? come out of *Babylon*, what meaneth the saying of one of your officers, to one that was going to the Sacrament at Mr. *John Bartlets* Church (*viz.*) what will you never come out of *Babylon?* and what meant that *Independent* Book, One blow more to *Babylon*?

To the Nineteenth I answer, here Mr. *Stucley* shifts, and pretends he understood not my meaning; and that he meant not the Churches in *Exon*, when all this while his conscience tells him, that I was meaning and speaking to him of the Churches of Christ in *Exon*, could he think I was speaking of communicating in Spaine or France in their masse. I remember well, he spake these words to me, without intermission; Can you (sayd he) partake where there are Drunkards? can you partake where there are liars? can you partake of the Table of the Lord, and the Table of Divells? and as for the argument you recite out of my letter; of your acknowledging the Churches in *Exon* to be true Churches. Reader it is well knowen, with how much adoe he shewed them as much; Note, this was spoken by him above two months before he owned the Churches here to be Churches of Christ: the associated Ministers in the County of *Devon*, know enough of Mr. *Stucleys* mind.

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About owning other Churches I need say nothing.

To the twentiteh, I say, let the judicious Reader judge, What other construction can be made of M^r. *Stucleys* citing of *Pro.* 5. 8. 9, and Tit. 2. 5. and his applying *Doctor Taylors* Exposition thereupon to my wife, then to insinuate and beget in the Reader a suspition of my Wifes chastity? and by spreading his false and scurrilous Pamphlets into *Dorset*, *Cornwall* and other places in the west to induce the people to believe those honest women to be as vile and notorious as is imaginable.

To the 21.^th there needs no answer, but the experience of the people of this place; let them judge if I lye in this.

To the 22^th I answer 'tis well known that my wife was of Mr. *Downes* congregation, and received the Sacrament there before she joyned with M^r. *Stucleys* Church: and for M^rs. *Parr* she attended on the other Ministers. And therefore I think owned them: sure there were no others in *Exon* that she owned, till M^r. *Stucley* came.

To the 23^th imputed lye, M^r. *Stucley*, Pray be not angry, I must tell you againe, that your saying that my wife is a lawlesse woman, that knowes no subjection, is a most notorious belying her indeed, and to persist in it as you doe, in saying that she hath taken the power of rule

rule out of my hands (in the particulars you there instance) is a bold untruth. I am sorry and ashamed to see you so impudent in averring such apparent falsehoods. Pray tell me, did I ever complaine to you of my wifes disobedience? what tatling gossop was it from whom you had this tale? did she not tell you, 'twas not I, but my wife that put the girts into the pot? why had you not printed that also, to prove my wifes taking the goverment out of my hands? well, this looks but like a sneaking trick, to pry and peep into other folkes cupboards and kitchens to discover their household-affaires; but I am sure all is but a false gossopps tale at best.

As for the 24.25.26. pretended lyes, I referr the reader to my answer to the 18th.

To the 27th. I have answered already, and begg'd them mercy for my mistake, if I did so farr forget my self as to say that they were the honestest people that ever I came amongst: I have recanted that errour.

For his deniall of slurring Mr. *Rutherford* in calling him the Champion of Presbytery, I shall referr it to the judgement of the Reader, that considers how Mr. *Stucley* esteems of the Presbyterians, and what a stickler he is against that way.

To the 29th. I have sufficiently spoken, and shewed his base abuse of, and blind proceedings

dings againſt my wife, and challenged him to a publique debate of it, which he refuſeth; I am ſure he can never prove what he ſayes in his pamphlet, unleſſe he can get ſome Knights of the Poſt to be his witneſſes.

To the 30th. I tell Mr. *Stucley* that I was never burthened with old Dame, but once when he told me a lye upon her, and then I was ſo zealous as to call her Naughty woman, but my mouth was never ſo foul as to call her whore, as he ſuggeſts. Had I done ſo, I would have begg'd her mercy, for I believe, ſhe is as truly honeſt as Mr. *Stucley* himſelf. But had ſhe been ſuch as Mr. *Stucley* reports, yet why might not my wife go with her, with leſſe ignominy then Mr. *Stucley* may keep ſuch a one for a Nurſe in his houſe conſtantly for a year and more. As for Mr. Mongwell, he hath given it under his hand that Mr. *Stucley* hath ſlandred both him, and her in his falſe reports.

To the 32. 'tis not worth an anſwer, yet I ſay, I might well avouch the tenderneſſe and kindneſſe of my wife, which I had ever found, though his and his Churches dealings occaſioned a ſudden heat or diſcontent for once.

To the 33 and 34. I ſay Mrs. *Parr* was queſtioned by the Elder of their Church for going to hear Mr. *Forde*, to the neglect of their owne officers, & was told that ſhe ſhould be called to account for it, I have ſpoken to this already,

and

and thererfore ſhall onely ask this queſtion, if ſhe had been ſo guilty of lyes and deviſions as they charge her to be, why were thoſe things let alone, ſome of them for two years and more, and then they muſt prove ſo mortall? why did they let her lye ſo long in her ſin? but I doubt not ſhe will ſufficiently clear herſelfe, therefore I forbear.

To this 35. I ſay Mr. *Stucley* repeats falſe. Reader, look into my Narrative, I do not there ſay that he never reproved my wife in four years; but that he never reproved her in that tyme for her neglect of admonition of others.

To the 36. 37. 38. 39. & 40. pretended lyes, all which do concern the ſtory of the difference between my wife and her Siſter in Law, I anſwer that what I have ſet downe in my Narrative relating to that buſineſſe is the very truth; and yet obſerve how confidently this bold man ſpeaks paſſages in that buſineſſe, as if he had been preſent and privy to every thing ſpoken or done about it, when in the meane time, he prints all this meerly upon relation and hearſay, and hath no better authority for it then if he had taken it out of Eſops fables.

To the 41. 42. I anſwer that my wife and her ſiſter were reconciled friends; and feaſted, talked, journied, and went to the Lords Table together many times, and how durſt this paſtor

paſtor ſuffer them, if he knew them to be enemies all this while.

To the 43. Imputation; I confeſſe I was in a miſtake, but noe wilfull one. I ſaid it was near three years when as it was not above a year and half: this was a miſtake onely in point of time which I have now rectified, but I am ſure 'twas long enough, the differences were dead and buried by an amicable compoſure, but Mr. *Stucley* muſt rake up any thing to make a ſtinking ſtir withall.

To the 44. *I* ſhall onely bid my adverſary repeat right: my words are; they had nothing to cenſure her for, before ſhe left them; And this is the Truth. *I* have and doe challenge him to bring forth any crime that deſerved Church cenſure, before ſhe deſerted them: as for her forbearing their private meetings, which Maſter *Stucley* calls Church meetings, I think the Reader is convinced, She had ſufficient cauſe.

To the 45. I ſay, that I lament his impudence: 'tis knowen to the whole Citty that 'tis their principle, and practice to deny their members to communicate in the Ordinances with other Churches; *I* can prove that ſome were refuſed by him, onely becauſe they would not be confined to his Church, and he hath denied it me as *I* have already ſhown,

ſhown, can ye partake of the Table of the Lord, &c.

To this 46. I ſhall onely wiſh Mr. *Stucley* to be as good as his word, I make noe queſtion but you have heard how your member Mr. *Robert Sprague* was convicted for two lies againſt the chamber of *Exeter*: I fear they had another originall, and his was but the ſecond edition, however they were publick offences, and therefore pray inſtruct him to go to the chamber and acknowledge his error in ſpreading two lies againſt them, that they may forgive him, or elſe according to your doctrine, he will be in a ſad caſe, for you told me lately, that we ought not to forgive, unleſſe the offending party ask us forgiveneſſe.

To the 47. for anſwer I referre the Reader to my anſwer to his 18th pretended lye, I onely demand whether you would grant that there was any other Church of Chriſt in *Exeter*, till about the beginning of *April* laſt, did you not before that time ſtile your ſelves (the) Church of Chriſt in *Exeter*? pray what means your calling thoſe of your own Church and noe others, Brother and Siſter by way of contradiſtinction? what means that Tenent of ſome (if not all) of you, that you muſt love thoſe of your own fellowſhip above any other of Gods people, as a man loves his wife above other women? and why ſhould not Mr. *Savery* grant Mr. *Forde* the Miniſter, to be one of the viſible Church of Chriſt, when he was ſo hardly preſt to it?

To the laſt I ſhall onely ſay, That as for Mr. *Malls* Sermon, I referre it to the Reader to judge by his reaſons that are extant in his Book; And if any other conſtruction (then mine) can be made thereof I ſhall be well content: for the Truth is, I believe the poore man was meerly drawn in.

And now to conclude, Reader doe but reflect, and conſider the whole ſtory and ſtate of the buſineſſe laid before thee, and then judge impartially of Mr. *Stucley* and his Churches proceedings, and at whoſe doore all the lies and foul practices muſt be laid. I profeſſe 'tis farre from me to take any content to imbroile in differences; or to make diſcoveries of others nakedneſſe, could I avoid it, as all that know me can bear me record: but in this caſe, I may truly ſay, he hath compelled me, 'tis noe time for truth and innocency to ſeek out corners, and to hold 'its peace, when falſhood

falſhood and upſtart *Novelliſme* is ſo clamorous and impetuous.

Mr. *Stuckley*, (you ſee) hath declined a hearing, and denied ſatisfaction to the unſatisfied, and playes the part o the *Athenian* Commander, who having ill ſtewarded the Treaſury of the Common wealth, ſtudied not ſo much how to give an account, as not to give any account at all, which hath neceſſitated me to this wo k.

Pardon me (right courteous Reader) If I have been a little exaſperated by Mr. *Stuckleys* intemperate dealing, and if I have uttered ought, more fit for him to hear, then me to ſpeak, It being almoſt impoſſible for any man that is converſant in his writings, but to contract ſomewhat of his eloquence: conſider the caſe in hand, and it is ſuch as will even put words into the mouth of *Craſus* Son, who (as 'tis ſtoried) was dumb from his Nativity. Publick Injury cailes on me to ſpeake more loud and largely in mine own cauſe, but modeſty bids me forbear. My deſigne is not to derogate from him, but (if poſſible) to convince him and to ſatisfie others, truely honeſt and conſcientious. I deny not his perſonall abilities, yet (without preſumption) dare appeale and ſay, he hath neither ſhown that ſoundneſſe of judgement, that is to be reverenced in ſome, nor that meekneſſe of ſpirit that is required in all: my prayer therefore is, that God will give him theſe and all others graces that may make him more inſtrumentall for his glory and the good of his Church.

FINIS